THE Catechiſme, or maner to teache Children the Chriſtian Religion.

Made by the excellent *doctor and paſtor in Chriſtes Churche* Ihon Caluin.

wherein the miniſter demaundeth the Queſtion, and the Childe maketh Aunſwere.

EPHES. 2.

The doctrine of the Apoſtles and Prophetes is the foundation of Chriſtes Churche.

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BIBLIOTHECA · BODLEIANA ·
DOMINUS ILLUMINATIO MEA

The Minister.

WHat is the principal and chiefest end of mãs life? 1. Sondai

The Childe.

To knowe God.

M. What moueth thee to saie so?

V Wheru man wa created: made.

C. Because he hath created vs, and placed vs in this worlde, to set forthe his glorie in vs, and it is good reason, that we employ our whole life to his glory, seyng he is the beginnyng and fountain therof.

M. What is then the chiefest felicitie of mã?

C. Euen the selfe same, I meane to knowe God, & to haue his glory shewed forth in vs.

M. Why doest thou call this, mans cheefe felicitie?

The gr test fe that m attain

C. Because that without it, our condition or state were more miserable, then the state of brute beastes.

M. Hereby then we may euidently see, that there can no suche miserie come vnto man, as not to liue in the knowledge of God.

C. That is most certaine.

M. But what is the true, and right knowledge of God?

The tr knowl of God

C. When a man so knoweth God, that he giueth hym due honour.

The right maner to worshippe God, standeth in 4. poinctes.

M. Which is ye waie to honor god a right?

C. It is to put our whole trust and confidence in hym, to studie to serue hym in obeyyng his will, to call vpon hym in our necessities, sekyng our saluation, and all good thynges at his hande, and finally, to acknowledge bothe with harte and mouthe, that he is the liuely fountaine of all goodnesse.

Minister.

Sondaie.

WEll then, to the ende that these thinges may be discussed in order, & declared more at large, whiche is the first poinct?

C. To put our whole confidence in God.

M. How maie that be?

The first poinct of honouryng God.

C. When we haue an assured knowledge that he is almightie and perfectly good.

M. Is that sufficient?

C. No.

M. Shewe the reason.

C. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will bee both his father, and Sauiour.

M. How

M. How shall we be assured hereof?

C. By his owne worde, wherein he vttereth vnto vs his mercie in Christ, and assureth vs of his loue towardes vs.

M. Then the verie grounde to haue sure confidence in GOD, is to knowe him in our Sauiour Christ. The Foundation of our faith.

C. Yea truely.

M. Then breefly, what is the effect of this knowledge of God in Christ?

C. It is conteined in the Confession of the faith vsed of al Christians, which is commonly called the *Crede* of the Apostles, bothe because it is a breef gathering of the Articles of that faith, which hath been alwaie continued in Christes Churche, and also because it was takē out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. I beleue in God the Father almightie, maker of Heauen and Earth. And in Jesus Christ his onely Sonne our Lord, who was conceiued by the holy Ghost, borne of the virgine Mary: Suffered vnder Poncius Pilate was crucified, dead, buried, and descended into Hell. He rose againe the thirde daie from death. He ascended into heauen, and sitteth at the right hande of God the father Almightie: From thence he will come to iudge the quick The Crede of the Apostles.

and the dead.

I beleeue in the holie Ghoste: The holie Churche vniuersall: The communion of saintes: The forgiuenesse of synnes: The risyng againe of the bodies: And life euerlastyng.

Minister.

Sondaie.

D the intent that this confession maie bee more plainly declared: into how many partes shall we deuide it?

C. Into iiij. principall parts

M. What be thei?

e Christian faith ndeth in ointctes.

C. The first concerneth God the Father. The seconde is of the Sonne Jesus Christe, wherein breefly also the whole historie of our redemption is rehearsed. The thirde is, touchyng the holy Ghoste. The fowerth concerneth the churche, and gods giftes to thesame.

M. Seyng there is but one GOD, what moueth thee to make rehearsall of the Father the Sonne, and the holie Ghoste, as if there were three?

concerng the nitie.

C. Because that in the substance or nature of God, we haue to cõsider the Father, as the Fountaine, beginnyng, and originall cause of all thinges: then secondly his Sonne, who is the euerlastyng wisedome: Thirdly the holie Ghoste, who is the vertue and power, spread

vpon

vpon all creatures, and yet neuertheleſſe, remaineth alwaies wholy to hym ſelf.

M. This is then thy meanyng, that there is no inconuenience at all, to vnderſtande ſeuerally theſe three Perſones in the Godhed, who notwithſtandyng is one, and not thereby denided.

C. It is euen ſo.

M. Make rehearſall now of the firſt part of the Creede.

C. I beleue in God the Father almightie maker of heauen and of earth. The firſt part of beleef.

M. Wherefore doeſt thou call hym father?

C. I call hym ſo, hauyng reſpect to Jeſus Chriſte, who is the euerlaſtyng woorde begotten of God before all worldes, who beyng afterwardes openly ſhewed vnto the worlde, was euidently declared to bee his Sonne. Now ſeeyng God is our Sauiour Chriſtes Father, it followeth neceſſarily, that he is alſo our Father.

M. What meaneſt thou by that, thou calleſt hym Almightie.

C. I meane not only that he hath a power whiche he doeth not exerciſe, but alſo that all creatures bee in his hande, and vnder his gouernaunce: That he diſpoſeth all thynges by his prouidence: That he ruleth the worlde as VVhat meant this w Almig

it pleaseth hym, and guideth all thinges after his owne good pleasure.

M. So then by thy saiyng, the power of God is not idle, but continually exercised, so that nothyng is doen but by hym, and by his ordinaunce.

C. That is moste true.

Minister.

Wherfore is that clause added, Maker of heauen and earth?

C. Because he hath made hym selfe knowen vnto vs by his woorkes, it is necessarie for vs to seeke him out in them. For our capacitie is not able to comprehende his Diuine substaunce, therefore he hath made the worde as a Glasse, wherein wee maie beholde hym in suche sorte, as it is expedient for vs to knowe hym.

M. Doest thou not comprehend all creatures in these two wordes, heauen and earth?

C. Yes verely, and thei maie right well be conteined vnder these twoo woordes, seeyng that all thinges be either heauenly or earthly.

M. And why callest thou God onely Creatour, seyng that to order thinges, and to conserue them alwaies in their state, is a thyng of muche more importaunce, then to haue for one tyme created them.

C. By

C. By this worde Creatour, it is not onely ment, that God did once create them, hauyng no further regarde to them afterwardes: but we ought to vnderstande, that as the worlde was made of hym in the beginnyng, euen so now he dooeth conserue the same, so that heauen and earth, with the rest of the creatures, could not continue in their state, if his power did not preserue them. Moreouer: Seyng in this maner he doeth maintain all thynges, holdyng them as it were in his hande, it must needes followe, that he hath the rule and gouernaunce of all. Wherefore in that that he is creatour of heauē and earth, it is he that by his goodnesse, power, and wisdome, doeth gouerne the whole order of Nature. It is he that sendeth raine and drought, Haile, Tempestes, and faire weather, fertilitie and barrennesse, dearth and plentie, health and sickenesse, and to be short, he hath all thinges at commaundement, to doe hym seruice at his owne good pleasure. Cōcernyng the prouidence of God.

H. What saiest thou as touchyng the Deuilles and wicked persons: Bee thei also subiect to hym: Cōcernyng the Deuil

C. Albeit that God doeth not guide them with his holy spirite, yet he doeth bridle them in suche sorte, that thei be not able to stirre or

moue, without his permission and appoinctment: yea, and moreouer he doeth cōpell them to execute his will, although it bee against their intent and purpose.

M. To what purpose doeth it serue thee to know this?

C. The knowledge hereof doeth wonderfully cōfort vs. For we might thinke our selues in a miserable case, if the deuilles and the wicked had power to doe any thyng contrary to Gods will. And moreouer, we could neuer be quiet in our consciēces if we should thinke our selues to bee in their dauuger. But for so muche as wee knowe that God bridleth them fast, and chaineth them as it were in a prison in suche wise, that thei can doe nothyng, but as he permitteth, we haue iust occasion, not onely to be quiet in mynde, but also to receiue moste comfortable ioye, since God hath promised to be our protectour and defender.

ne Deuill th no po- er but by od.

Minister.

Gondaie.

GOe to then: Let vs come to the seconde parte of our beleef.

e second rt of the leef.

C. And in Iesus Christe his onely Sonne, our Lorde.

M. What is the effect of this parte?

C. It is to acknowledge the sonne of God to bee our Sauiour: And to vnderstande the meane

meane whereby he hath redeemed vs from death, and purchased life vnto vs.

M. What signifieth this woorde Iesus, by whiche thou nameste hym? IESVS

C. It is as muche to saie, as Sauiour: and this name was giuē vnto him by the Angell, at Gods commaundement. Math. 1.

M. What, is that of more estimation, then if that name had been giuē vnto him by men?

C. Yea a great deale, for since Gods pleasure was that he should be so named, he muste needes be our Sauiour in deede.

M. What signifieth thē this woorde Christ? CHRIST

C. This woorde Christ doth expresse more effectually his office, and doeth vs to witte, that he was annointed of his Father, Kyng, Priest, and Prophet.

M. How haste thou the knowledge hereof?

C. By the Scripture whiche doeth teache vs, that annoutyng did serue for these three Offices, the whiche be attributed vnto hym, in many places of the same.

M. But what maner of oyle was it, wherwith he was annoynted?

C. It was not suche materiall oyle as we vse, and as did serue in old tyme, to the ordainyng of Kynges, Priestes, and Prophetes: but a farre more excellent oile, euen the grace

of

of Gods holy spirit, whereof the outward annointing in the old Testament was a figure.

M. What maner of Kyngdome is that, whereof thou speakest?

e kyngne of riste.

C. It is spirituall, and doeth cõsist in gods word, and in his holy spirit, wherein is cõtained bothe righteousnes, and life euerlastyng.

M. And what is this Priesthode?

e Priesthode of rist. br. 7. 8. 9. and 13.

C. It is an office and authoritie, to present hymselfe before God, to obtaine grace and fauour for vs, and to pacifie his fathers wrath, by offeryng an acceptable sacrifice vnto him.

M. Why calleste thou hym a Prophet?

herein rist was rophete. y. 7. bre. 1.

C. Because that he came downe into the worlde, as a cheef Ambassadour of God his father, to declare at large his fathers wil, and to finishe all Reuelations and Prophecies.

Minister.

ondaie.

COmmeth there any profite vnto thee by those names, and dignities of Christ?

C. Yea, thei altogether belong to our comfort: for Christ did receiue all these of his Father, to make vs partakers therof, whereby wee might euery one receiue of his fulnesse.

lan 1. hes. 4.

M. Declare this thyng vnto me, more at large.

C. He

C. He receiued the holie Ghoſt in full perfection, with all the giftes of the ſame, to beſtowe them on vs, and to diſtribute them vnto euery one of vs in the meaſure and quantitie, that God knoweth to bee moſte meete, and ſo by this meanes we drawe out of hym, as out of a Fountaine, all the Spirituall giftes that we haue. Christ is the Fountaine of goodneſ

I. To what vſe doeth the Kyngdome of Chriſt ſerue vs?

C. To ſette vs at libertie of conſcience, to liue godly and holily, that we beyng enriched with his Spirituall Treaſures, and armed with his power, may be able to ouercome the Deuill, ſynne, fleſhe and the worlde, whiche be pernicious enemies vnto our ſoules. To wha vſe the kyngdo of Chriſ ſerueth

I. What profit haue we of his prieſthod?

C. Firſt, by this meanes he is our Mediatour, to bryng vs vnto the fauour of God his Father: and againe, hereby wee haue a free entrie to come in, and ſhewe our ſelues boldly before God, and to offer vp our ſelues, with all that belongeth vnto vs for a Sacrifice. And in this poinct we are fellowes, after a ſorte, of his Prieſthode. The pr of Chri Prieſth Hebr. 7. 10. and Roma. 1

I. The vtilitie of his Office, in that he is a Prophet, is yet behinde.

C. Since our Lorde Jeſus hath receiued this VVher

Christ was Prophet.

this office, to become the maister and teacher of his flock, thende of this dignitie is to bring vs to the right knowledge of the Father, and of his truthe, so that we might become Gods housholde scholers, and of his familie.

M. This is it then, that a man maie breefly gather of thy wordes, that this name Christ doeth include three sundrie offices, the which God hath giuen vnto his Sonne, to the intent to bestowe the fruite, and profite of the same vpon his elect.

C. It is true.

Minister.

ondaie. riste the ely Son God. on 1. hefi. 1. bre. 1.

BY what reason callest thou Christ the only Sōne of God, since God doth name all vs also his children.

C. As touchyng that, that we are Gods children, wee are not so of Nature, but onely of his Fatherly adoption, and by grace, in that God doeth accept vs for his children: now our Lorde Jesus beyng begotten of the substance of his Father, and beyng of the self same Nature, maie iustly bee called Gods onely Sonne, for that there is none other that is so by Nature.

M. This is then thy meanyng, that this honour pertaineth peculiarly to hym alone,

to whom it belongeth by Nature, the whiche notwithstandyng, he hath by free gifte of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of that his communicatyng with vs, the scripture calleth Christ in an other place, the first borne among many brethren. Roma. 8. Colloss. 1.

M. Why callest thou hym Lorde?

C. Because he is appointed of the Father, to haue Lordship ouer vs, and to rule in Heauen and Earth, and to bee the head of men, and Angelles.

M. What is the meanyng of that, whiche followeth?

C. It declareth after what sort the Sonne of God was annointed of his Father, to become our Sauiour: That is to saie, he tooke vppon hym our flesshe, and therein fulfilled all thynges necessarie for our Redemption, accordyng as thei be here rehearsed. The anoin tyng of Christ.

M. What meanest thou by these two clauses: Conceiued by the holie Ghoste, borne of the virgine Marie?

C. That he was fashioned in the virgines wombe, takyng very substaunce and Manhoode of her, that he might thereby become the seede of Dauid, as the Prophetes had before Christ be came very man. Psalm. 32. Math. 1. Luke. 1.

loye signified, and yet notwithstãdyng, al this was wrought by the secrete and marueilous power of the holie Ghoste, without the companie of man.

M. What? is it then nedeful, that he should take vpon hym our very flesche?

C. Yea verely: for it was conuenient, that mans disobedience against God, should bee purged in the nature of man. And moreouer, if Christ had not been partaker of our nature he had not been a meete Mediatour, to make vs at one with God his Father.

M. Then this is thy saiyng, that it behooued that Christ should become very man, to the ende he might execute the office of a Sauiour, as in our person.

C. Yea verely: for we must borowe of hym al that which is lacking in our selues: for this our default could not otherwise be remedied.

M But for what cause was this thyng wrought by Gods holie Spirite, and not rather by the companie of man, accordyng to the order of Nature.

C. Because the seede of man is of it self altogether corrupted with syn, it behoued that this conception of Christ, should be wrought by the power of the holy Ghost, whereby our Sauiour might bee preserued from all corruption

ruption of sinne, and replenished with al maner of holinesse.

M. So then by these sayings, it is euidently declared vnto vs, that he which should purifie, and cleanse other from filthe of synne, must be hymself free from all spottes thereof, and euen from his mothers wombe, dedicated vnto God in pureness of Nature, so that he maie not be giltie of that corruptiō, wherwith the whole stocke of man is infected.

C. I meane so.

Minister.

WHerefore speakest thou of his death, immediately after his birth. & leauest out the whole historie of his life? S. Sonda.

C. Because there is nothing mētioned, or spoken of in our Crede, but that whiche peculiarly belongeth to the substance of our redemption.

M. Why is it not said plainly in one word, that he dyed, without any speakyng of Pontius Pilate, by whose iudgement he suffred.

C. This was not onely to make the historie of Christes Passion to haue more euident assurance, but also to declare vnto vs, that he was condemned to death by a Iudge.

M. How so?

C. He dyed to suffer the pain that was due vnto vs, that we might bee thereby deliuered from the same. Now, for so much as we were guilty before Gods Iudgement, as wicked misdoers, Christe tooke vpon hym our persons, and vouchsaued to shewe him self before an earthly Iudge, and to bee condemned by his mouth, that thereby we might be declared before the iudgement seate of God.

rist was ndemned clere vs.

M. Notwithstanding, Pilate doeth pronounce hym innocent, and so by that he doeth not condempne hym worthie of death.

th. 27. ke. 23.

C. Pilate did bothe the one and the other: first he was pronounced innocent and iust by the Iudges owne mouthe, to signifie that he suffered not for his owne desart, but for our trespaces: and yet withall the same Iudge did giue solempnely the sentence of death against hym, to testifie and expresse that he is our true pledge & raunsome, as he who also hath taken vnto hym our condempnation, to deliuer vs from the same.

ist was demned vs.

ist was raunsō.

M. That is well saied: For if he had been a sinner in deede, he had not been meete to haue suffered death for the offences of other: and neuertheless, to the ende that wee might bee clearely quitte by his condempnation, it was necessarie that he should bee coumpted as e-

y. 53.

among

mong the wicked.

C. So I meane.

Minister.

WHere thou saiest Christ suffered on the Crosse, was that kinde of death of more importaunce, then if he had been otherwise put to death?

C. Yea verely: and as touchyng that matter, sainct Paule saieth that he was hanged on a Tree, to the intent that he might take vpon hym our curse, and so discharged vs: for that kinde of death was accursed of God.

Christ to vpō him the curse dewe vn vs, that might be free. Galat. 3. Deut. 21.

9. Sonday

M. What? Is it not a greate reproche and dishonour vnto our Lorde Jesus, to saie that he was accursed, and that before God.

C. No not a whitte: for he through his Almightie power, by takyng the curse from vs vnto hym self: did in suche sort make it voide, and of none effect, that he hym self neuertheless continued still so blessed, that he was able to fulfill vs also with his blessynges.

M. Declare that that followeth.

C. In so muche as Death was a punishment appointed vnto man for synne, therefore our Saniour Christe did suffer Death, and by sufferyng ouercame it. And to the intent also to make it the more certain knowen vnto vs, that his death was not counterfect,

Christ ee in suffry death, quished Death.

it pleased him also to be buried after the common maner of men.

M. But it appeared not, that any profite commeth to vs by this that Christ hath won the victorie of Death, seyng that we notwithstandyng cease not to dye.

The death of the faithful is a right passage to life euerlastyng.

C. That doeth not hinder: for the death of the faithfull is now nothyng els, but a readie passage to a better life.

M. It followeth then necessarily hereof, that we ought in no wise to be afraid of death as though it were a dreadfull thyng, but rather it behoueth vs willyngly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

C. It is euen so.

Minister.

D. Sondaie. The vnderstanding of his, Christ vēt doune nto hell. Actes 2.

WHat is the sence of that clause: He descended into Hell.

C. That Christe did not onely suffer naturall death, whiche is a separation of the Soule from the bodie, but also that his soule was in wonderfull distresse, endurying greeuous tormentes, whiche Sainct Peter calleth the sorowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because

C. Because he presented hym self before the iudgement seate of God, to satisfie for sinnes, it was necessarie that he should feele this horrible torment of conscience, as if God had vtterly forsaken him, yea, as though God had been his extreame enemie: and beyng in this extreamitie, he cried vnto his Father. My God, my God, why hast thou forsaken me.

M. Why, was God then angry with him? Math. 27. Marke. 15.

C. Naie: howbeit it was meete that God should punishe hym in suche sort, to performe the wordes of Esaie, that he was beaten with the hande of his Father for our synnes, and that he was wounded for our trasgressions. Esay. 53. 1. Pet. 2.

M. But how could it be that he was in such dreadfull anguish, as though God had vtterly forsaken hym, seyng he was God hymself?

C. We must vnderstande, that he was in suche distresse onely as touchyng his humanitie. And to the intent that he might feele these panges in his Manhead, his Godheade did in the meane tyme, for a little space keepe it self close, that is to saie, it did not shewe the might therof.

M. But how could this bee that Christe, who is the saluation of the worlde, could bee vnder suche condemnation?

C. He was not so vnder it, that he should

continue in the same: for he hath in suche wise felt these terrours whiche we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile against the power of Hell, to breake and destroye it.

he differēce betweene the anguishe of Christs spirit, and the conscience of the wicked.

M. Hereby then wee see the difference betweene the greef of mynde whiche Christ did suffer, and that which the impenitent sinners doe abide, whom GOD doeth punishe in his terrible wrathe, for that verie paine whiche Christ sustained for a tyme, the wicked must indure continually: and that whiche was vnto Christe but a pricke, is vnto the wicked in steede of a gleiue, to woounde them to death.

C. Truthe it is: for our Sauiour Christe euen in the middest of his tormentes, did not cease to put a full trust euermore in God his Father: But the dampned synners doe dispaire, yea, they dispise God, in so muche that they blaspheme his Maiestie.

Minister.

Sondaie.

MAie wee nowe gather by this, what profite commeth to the faithfull by the death of Jesus Christ?

he profite d vertue Christes ath stanth in thē inātes.

C. Yea very well: and first of all wee see that it is a sacrifice, wherewith he hath fully satisfied his Fathers iudgement

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in our behalfe, and thereby also he hath appeased Gods wrath, and hath brought vs into fauour againe. Secondly, that his blood is a washyng of our soules from al maner of spottes. And finally, that he hath so cleane whiped awaie our sinnes through his death, that God will neuer hereafter haue remembraunce of them, so that the Obligation whiche was against vs, is now cancelled and made voide.

M. Haue we none other profit by his death?

C. Yes verely: that is, if we bee true members of Christ, our old man is crucified, and our flesshe is mortified, to the ende that none euill lustes doe hereafter beare rule in vs. 2. Pet. 3.

M. Expounde the Article followyng.

C. He rose the third daie from death to life wherein he shewed that he had gotten the victorie of death in synne. For through his Resurrection, he swallowed vp death, he brake a sonder the chaines of the Deuill, and finally he destroyed all his power.

M. Tell me how many waies this Resurrection of Christ doeth profite vs?

C. Three maner of waies. The first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his Resurrection, wee rise now The ben and ver of Chri Resurre standeth 3. point Rom. 4. 1. Cor. 1

continue in the same: for he hath in suche wise felt these terrours whiche we haue spoken of, that he was not ouercome of the same, but hath rather thereby made battaile against the power of Hell, to breake and destroye it.

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in our behalfe, and thereby also he hath appeased Gods wrath, and hath brought vs into fauour againe. Secondly, that his bloud is a washyng of our soules from al maner of spottes. And finally, that he hath so cleane whiped awaie our sinnes through his death, that God will neuer hereafter haue remembraunce of them, so that the Obligation whiche was against vs, is now cancelled and made voide.

M. Haue we none other profit by his death?

C. Yes verely: that is, if we bee true members of Christ, our old man is crucified, and our flesshe is mortified, to the ende that none euill lustes doe hereafter beare rule in vs. 2. Pet. 3.

M. Expounde the Article followyng.

C. He rose the third daie from death to life wherein he shewed that he had gotten the victorie of death in synne. For through his Resurrection, he swallowed vp death, he brake asonder the chaines of the Deuill, and finally he destroyed all his power.

M. Tell me how many waies this Resurrection of Christ doeth profite vs?

C. Three maner of waies. The first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in deede truely partakers of his Resurrection, wee rise now The ben and ver of Chri Resurre standet 3. point Rom. 4. 1. Cor. 1

in this present worlde, into a newe kinde of life, whereby we serue God onely, and leade our liues agreeable to his will.

Minister.

Sondrie. rist asce- d into ven.

Et vs goe forward to the rest.

C. He ascended into heauen.

M. Went Christe vp into heauen in suche sorte, that he is no longer in the earth?

C. Yea: for when he had performed wholy all thynges, that were enioyned hym by the Commaundementes of his Father, and had accomplished all that was necessarie for our Saluation, it was not nedefull that he should remaine any longer in the worlde.

e profite Christes i ention ndeth in points.

M. What profit haue we by his ascention?

C. We receiue double profite thereby: for since that our Sauiour Christ is entered into heauen in our name: euen in like maner as he came doune frō thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withall an assured knowledge, that the gates of heauen is now open to receiue vs, which was before shut through our synnes. The second profite is, that he appeared in the sight of God the father to make Intercession for vs, to bee our Aduocate, to make aunswere for vs.

m. 8. h. 7. hon. 2.

M. But

M. But is our sauiour Christe so ascended into heauen, that he is no more here with vs? Math.28.

C. Not so: For he hymself promiseth contrarie: that is, that he will bee present with vs vnto the worldes ende.

M. It is meant of his bodily presence, that he maketh promes so to continue with vs? Luke.24. Actes.1.

C. No verely: for it is an other matter to speake of his bodie, whiche was taken vp into heauen, and of his power whiche is spread abrode throughout the whole worlde.

M. Declare the meanyng of this sentence: he sitteth at the right hand of God the father. Math.28.

C. The vnderstandyng of that is, that he hath receiued into his handes the gouernance of Heauen and Earth, wherby he is King and ruler ouer all.

M. What signifieth this woorde Right hande, and the sittyng at the right hande? To sitte at the right hande of God.

C. It is a similitude, or a maner of speach borowed of earthly princes, whiche are wont to place on their right side, suche as thei substitute next vnder them to rule in their name.

M. Then thou meanest nothing els thereby, but that whiche Saincte Paule speaketh, that he was appointed head of the Churche, set in auctoritie aboue all powers, and that he hath receiued a name or dignitie passyng Ephe.1. Philip.2.

all other.

C. Euen so it is.

Minister.

GOE forward to the residue.

C. From thence he will come to Iudge the quicke and the dead: that is to saie, he will come doune from heauen, and shewe hym self visible once again in Iudgement, as he was seen to ascende.

M. Seyng the Iudgement of God shalbe in the ende of the worde, how maie that bee whiche thou saiest. Some shall bee aliue, and other some shall bee dead, since it is a thyng appointed vnto all men to dye once?

C. Sainct Paule maketh answere to this question hym self, saiyng, that thei whiche at that tyme shall bee lefte aliue, shall be sodainly chaunged, to the ende that their corruptible Nature beyng abolished, thei maie be clothed with incorruption.

M. Thy meanyng is then, that this change shalbe vnto thē in stede of a death, in so muche as it shall abolishe their former Nature, and make them rise againe to a newe state.

C. Truth it is.

M. Doe we receiue any comforte by this, that our Sauiour Christe will come once to Iudge the worlde?

S. Yea

C. Yea verely, and that greate: for we are taught certainely, that his commyng at that tyme shalbe onely for our saluation. Heb. 9.

M. Then there is no cause, why we should be afraied of the daie of Judgement, or that we should tremble therefore?

C. No truely: for so muche as we shall appeare before none other Judge but hym, who is our Aduocate, and hath taken vpon hym to defende our cause. Christ sh Iudge vs aunswer for vs.

Minister.

LEt vs now come to the third parte. 14. Sond The thir part of t beleef.

C. That concerneth our Faithe in the holie Ghoste. Of the h Ghoste, a his gifte

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstande, that euen as GOD hath redeemed vs, and saued vs in Jesus Christ, euen so it pleased hym to make vs partakers of his Redemption, and Saluation through his holie Spirite.

M. How so?

C. In like maner as the bloud of Christe is the onely purgation of our soules: Euen so the holie Ghoste must sprinkle our consciences with the same to make vs cleane. 1. Pet. 1. 1. Ihon. 1. Psalm. 51.

M. This nedeth a more euidēt declaratiō.

C. It is to saie, that the Spirite of God dwellyng in our hartes, doeth make vs feele Rom. 5.

the

the vertue of our lorde Jesus: for it is he that doeth open the eyes of our harte, to beholde Christes benefites towardes vs, he doeth seale them in our hartes, and his spirite doeth also regenerate vs, and make vs newe creatures in suche sorte, that by his meanes we receiue all those giftes and benefites, whiche be offered vnto vs in Christ our Sauiour.

Minister.

WHat followeth now next?

C. The fowerth parte of our beleef, where it is saied: I beleue that there is an holie vniuersall Churche.

M. What is the Churche vniuersall?

C. It is the bodie and fellowship of them that beleue: whom GOD hath ordained and chosen vnto life euerlasting.

M. Is it necessarie, that wee beleeue this Article?

C. Yea, vnlesse we mynde to make Christes death of none effect, and make all those thynges to no purpose, whiche wee haue rehearsed alreadie, for all Christes doynges proue there is a Churche.

M. This is then thy saiyng, that all whiche hetherto hath been declared, doeth touche the cause and ground of our saluation, in so much as God hath receiued vs into his fauour, by

the

the meane of our Sauiour Jesus Christ, and hath stablished this grace in vs through his holy Spirite: But now the effect that commeth of all this is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

M. What meanest thou, by callyng the Churche holie?

C. I call the Churche holie in this sence, because that those whom GOD hath chosen, he iustifieth, and reformeth vnto holinesse and innocencie of life, to make his glorie to shine in them: and also our Sauiour Christe hath sanctified his Churche whiche he redeemed: To the ende it might bee glorious, and without spotte. Rom.8. Ephe.5. Ephe.5.

M. What meaneth this worde, Catholike or vniuersall.

C. It serueth to put vs in remembrance, that as there is but one heade of the faithfull: Euen so it behoueth them to bee knitte together in one bodie, so that there bee not diuers Churches, but one Churche onely, dispersed throughout the whole worlde. The meaning of the worde Catholike. 1.Cor.12. Ephe.4.

M. Declare as touchyng the Communion of Sainctes. The Communion of the faith

C. That clause is put to, for a more plaine declaration of the vnitie of the members of

Christes

Chriſtes Churche. Moreouer it doeth vs to vnderſtande, that all the benefites that Chriſt hath giuen to his church, belong to the profit and ſaluation of euery faithfull perſon, for ſo muche as thei haue all a cõmunicie together.

Minister.

Sondaie. BUT is this holineſſe of the church now alreadie perfect?

C. No verely: For it is in continuall battaill, ſo long as it is in this worlde, and labourech alwaie vnder infection and infirmities, whiche ſhall neuer be cleane taken awaie, vntil it be altogether coupled to her head Chriſte, by whom it is perfectly ſanctified.

thas. M. Is there none other waie to know this Church but by faith?

C. Yes verely: there is a Churche, which maie be ſeen to the eye, for ſo muche as God hath giuen ſure tokẽs by the whiche we may knowe the ſame: But here in this place mention is made properly of that Church, whiche he hath choſen by his ſecrete election to euerlaſtyng life, the whiche can not be perfectly deſcerned by our ſences.

M. What is there more?

urchyng C. I beleeue the Remiſſion of ſynnes.

e forgiue ot ſins. M. What is the proper ſignification of this

this worde Remission?

C. That God doeth freely forgiue all the sinnes of them whiche beleue in hym, in suche sorte, that thei shall neuer be called to any accompt, to receiue any punishment therefore.

M. It is easie then to bee gathered of this, that we doe not merite by our owne satisfaction, that God should pardon our synnes.

C. Ye saie true: for our sauiour Christ hath made satisfaction, by sustainyng the paiu due vnto the same: for we of our parte, be not able to make any recompence to God, but of his mere liberalitie we obtain this benefit freely.

M. Wherefore doest thou make mention of Remission of sinnes immediatly after, that thou hast spoken of the Churche.

C. Because that no man can receiue forgiuenesse of synnes, vnlesse he bee ioyned in the fellowship of Gods people, and so continue in the vnitie of Christes bodie euen to the ende, like a true member of his Churche.

There is a remission of sinnes without the bodie of the Church. Esay. 46. Ezech. 13. Ioel. 2. Gene 8. 1. Pet. 3.

M. By this saiyng, then without the churche, there is nothyng but Hell, Death, and damnation.

C. That is moste certaine: for all suche as doe deuide themselues frō the body of Christ, to breake the vnitie there by sectes, are vtterly destitute of all hope, to enioye euerlastyng

life,

life, whiles thei keepe themselues so deuided.

Minister.

1. Sondaie. WHat followeth moze?

C. The risyng againe of the bodie, & life euerlasting.

Of our Resurrection. M. Wherto serueth this Article of our beleef?

C. To teach that our felicitie consisteth not in any thyng vpon earth, the whiche knowledge maie serue vs foz two necessarie purposes. First, it serueth to teach vs to passe thzough this transitozie wozlde, as thzough a straunge countrey, settyng not by earthly thynges. Secondly, it putteth vs in comfozte, that although as yet we doe not fully enioye the fruite of that Grace, whiche our Lozd God hath freely giuē vs in Chzist, that yet wee ought not to bee discozaged, but pacientlp to waite foz him, vnto the tyme that he shall appeare.

1. Cor. 15. M. What shall bee the maner of our Resurrection?

C. Al thei whiche be dead befoze that time shall then take their owne bodies againe vnto them: howbeit thei shalbe of an other sozt, that is, thei shalbe no moze subiect to Death, oz corruption: and yet notwithstandyng, they shall be of the self same nature and substance,

as

as before, and suche as shall then remaine a liue, God will raise thē vp meruelously: and sodainly chaunge their bodies in the twinkelyng of an eye, as we haue saied before.

M. Shall not the wicked be aswell partakers of this Resurrection, as the faithfull?

C. Yes verely: but thei shalbe in condition farre vnlike: for the faithfull shall rise againe to euerlastyng ioye and saluation, and the other to euerlastyng death and damnation. Math. 25. Ihon. 5.

M. Wherefore is there mention made of life euerlastyng, and not of Hell?

C. Because the Crede is a breef somme of our faithe, containyng in as fewe wordes as can bee, that whiche belongeth peculiarely to comforte the consciences of Gods faithfull: therefore Gods benefites whiche he frely bestoweth vpon his people, bee rehearsed onely without any mention of the wicked, who are cleane shut out of his kyngdome.

Minister.

SInce we haue the foundation whereupō our faithe is builded, wee maie well gather hereof, what is the right faithe? 18. Sonda.

C. Yea verely: That is to saie, it is a sure perswasion and a stedfast knowledge of gods tēder loue towardes vs, accordyng as he hath plainly vttered in his Gospell, that he will be what thi huely fai is.

C.j. both

bothe a Father, and a Sauious vnto vs, thorowe the meanes of Jesus Chriſte.

M. Doeth faithe ſtande in our power? Either is it a free gifte of God.

C. The Scripture teacheth vs, that it is a ſpeciall gifte of the holie Ghoſte, and verie experience doeth confirme theſame.

M. How ſo?

C. For the feebleneſſe of our wittes is ſuche, that wee can by no meanes attaine vnto the Spirituall wiſedome of GOD, the whiche is reueiled vnto vs by Faithe: and our hartes are naturally inclined to a certain diſtruſte, or at the leaſt a vaine truſte, either in our ſelues, or in other Creatures: But what tyme Gods Spirit hath lightned our hartes, and made vs able to vnderſtande Gods will, (the whiche thyng we can not attaine otherwiſe) then doeth he arme vs alſo with a ſtedfaſte confidence in his goodneſſe, ſealyng the promiſes of Saluation in our hartes.

M. What profite commeth to vs through this faithe when we haue it?

C. It doeth iuſtifie vs before GOD, and maketh vs inheritours of euerlaſtyng life.

M. Is not a man then Juſtified through good woorkes, if he liue holily and in the obedience of Gods will.

C. It

s faithe
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: of our
iteouſ-
e.

C. If any man were perfect before God, he might worthely bee called righteous: but for so muche as we are all wretched synners in the sight of God, we are driuen to seeke elswhere, for a worthinesse to make answere for vs to Gods Iudgement.

Minister.

BVT bee all our woorkes so disproued, that thei can merite nothyng at all for vs before God? 19. Sonda

C. First all suche woorkes as we doe of our selues, by our Nature are vtterly corrupte: whereof it followeth necessarily, that thei can not please GOD, but rather doe procure his wrath, and he condempneth them euery one. All mans workes b dampnab vntil thei bee rege rat throu gods spi

M. This is then thy saiyng, that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his Spirite, we can doe nothyng but sinne: euen as an euill Tree can bryng forthe no fruite but that that is euill. Math. 2

C. Euen so it is: for although our woorkes make a faire shewe to mannes sight, yet thei are wicked before God, so long as the harte is nought, vnto the whiche God cheefly hath respecte.

M. Hereby then thou dooest conclude, that it lieth not in our power to preuent God with our Merites, and so to prouoke hym to loue

bothe a Father, and a Sauious vnto vs, thorowe the meanes of Jesus Christe?

M. Doeth faithe stande in our power? Either is it a free gifte of God.

C. The Scripture teacheth vs, that it is a speciall gifte of the holie Ghoste, and verie experience doeth confirme thesame.

M. How so?

C. For the feeblenesse of our wittes is suche, that wee can by no meanes attaine vnto the Spirituall wisedome of GOD, the whiche is reueiled vnto vs by Faithe: and our hartes are naturally inclined to a certain distruste, or at the least a vaine truste, either in our selues, or in other Creatures: But what tyme Gods Spirit hath lightned our hartes, and made vs able to vnderstande Gods will, (the whiche thyng we can not attaine otherwise) then doeth he arme vs also with a stedfaste confidence in his goodnesse, sealyng the promises of Saluation in our hartes.

M. What profite commeth to vs through this faithe when we haue it?

s faithe keth vs : of our nteous- e.

C. It doeth iustifie vs before GOD, and maketh vs inheritours of euerlastyng life.

M. Is not a man then Justified through good woorkes, if he liue holily and in the obedience of Gods will.

C. If

C. If any man were perfect before God, he might worthely bee called righteous: but for so muche as we are all wretched synners in the sight of God, we are driuen to seeke elswhere, for a worthinesse to make answere for vs to Gods Iudgement.

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M. Hereby then thou dooest conclude, that it lieth not in our power to preuent God with our Merites, and so to prouoke hym to loue

vs, but muche rather wee thereby dooe stirre hym, to be more and more angrie against vs.

Titus. 5. C. Yea surely: and therefore I saie, that without any consideration of our owne workes, he dooeth receiue vs into his fauour, and of his bountifull mercie, through the merites of our Sauiour Christ, accountyng his righteousnesse to bee ours, and for his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faithe?

C. For as muche as through beleeuyng, that is, receiuyng with an assuraunce of the harte the promises of the Gospell, wee enter into possession of his righteousnesse.

M. This is then thy meanyng, that as god doeth offer righteousnes vnto vs by his Gospell, so the onely waie to receiue it is faithe.

C. So I meane.

Minister.

.Sondaie. he good workes uich prode onely faithe.

WEll then, after that God hath once receiued vs into his fauour, be not the workes whiche we doe by the vertue of his Spirite, acceptable vnto hym?

C. Yea verely: because he doeth of his free goodnes so accept them, and not because their worthinesse doeth deserue so to be estemed.

M. How is it that thei bee not worthie of them

them selues to be accepted: since thei procede of the holie Ghost?

C. Because there is mixed some filthe, through the infirmitie of the fleshe, whereby thei are defiled.

M. By what meanes then are thei made acceptable vnto God?

C. By faithe onely, whereby a man is assured in his conscience, that GOD will not straightly examine his workes, nor trie them by the sharpe rigour of his Iustice: but that he will hide the vnperfectnesse, and the vncleane spottes that be in them, with the purenesse of our Sauiour Christ, and so accompt them as perfecte.

M. Maie we saie then, that a Christian is iustified by his woorkes after that God hath called hym, or that he dooeth merite through them Gods fauour, or the procurement of life euerlastyng? The way dooe go woorkes whiche please G

C. No verely: But rather it is saied, that no man liuyng shalbe iustified in Gods sight: and therefore we must praie, that he doe not enter into iudgement with vs. Psalme.

M. Thou meanest not hereby, that the good deedes of the faithfull are vnprofitable?

C. I meane nothyng lesse: for God promiseth to rewarde theim largely, bothe in this

worlde, and in the life to come: And yet this notwithstandyng, those rewardes of God bee not giuen for our worthie deserues, but onely because it pleaseth GOD of his goodnesse to loue vs freely, and so to couer and forget our faultes, that he will neuer cal them any more to remembraunce.

M. Maie we be iust without good workes?

right ith is ne- ridle.

C. That is not possible: For to beleeue in Christe, is as muche to saie, as to receiue Christ in suche sort, as he doeth giue hymselfe vnto vs: nowe this is an euidente thyng, that Christe doeth not onely promes to deliuer vs from death, and to restore vnto vs the fauour of God his Father, through the onely merites of his innocencie, but also he promiseth to make vs newe creatures by his holy Spirit, to the ende that we should leade an holie conuersation in all good woorkes, so that these must bee ioyned together, excepte we would deuide Christe from hym selfe.

hat it is beleue in iste.

M. Then I see, that it is farre from the office of Faithe, to make men despisers of good deedes, that it is the verie roote whence all good workes doe spryng.

effecte he Gos- s faithe repen- ce.

C. It is moste certaine: and for this cause the doctrine of the Gospell dooeth consiste in these two poinctes, Faithe, and Repentance.

Minister.

Minister.

What maner of thyng is repentance? 21. Sondaie what repentaunce is?

C. It is the hatred of syme, and loue of iustice, proceding of the feare of God, whiche bryngeth vs to the forsakyng of our selues, and to the mortifyng of oure flesh, that we maie giue our selues to be gouerned by the Spirite in the seruice of God.

M. This then was the seconde member in the deuision, whiche wee made at the beginnyng, concernyng a Christian mannes life.

C. Yea verely: and we haue saied also, that the verie right and allowable seruice of God, doeth consist in obeiyng his will. wherin t right ser uing of g standeth.

M. Why so?

C. Because he will not be serued after our phantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life by?

C. His Lawe.

M. What thynges doeth it containe?

C. It is deuided into twoo partes, whereof the first doeth containe fower Commaundementes: the seconde doeth containe sixe, so that there be tenne in the whole. The Law hath two partes. Leuit. 1

M. Who hath made this diuision thereof?

C. God hymselfe: who also gaue it written in twoo tables vnto Moises, saiyng: that the Deut. 5. Exod. 3 Deut. 1

whole was reduced into tenne sentences.

M. What is the content of the first table?

The effecte of the firste table.

C. It containeth the maner of the true worshyp of God.

M. What is cõtained in the secõde table?

The effecte of the secõd table.

C. How wee ought to behaue our selues towardes our neighbours, and what duetie we owe vnto them.

Minister.

The .x. Sondaie. The firste commaundemente. Exod. 20. Deut. 5.

REhearse the first commaundement.

C. Hearken and take heede Israell, I am the Lorde thy God, whiche haue brought thee out of the lande of Egipt, from the house of bondage: Thou shalte haue none other Gods before my face.

M. Declare the meanyng hereof.

C. In the beginnyng he vseth as it were, an introduction to the whole Lawe. For he doeth chalenge here vnto hymselfe, first authoritie to commaunde, namyng hym selfe euerlastyng, and the creatour of the worlde. And againe after he calleth hym selfe our God, to make vs highly to esteeme his doctrine: for if that he be our Sauiour, it is good reason that we be also his obedient people.

M. But that whiche followeth after, touchyng the deliueraunce from the bondage of Egipte, is it not referred peculiarely to the

people

people of Israell?

C. Yes verely, as concernyng the bodie: howbeeit, it belongeth also indifferently vnto vs all, in so muche as he hath deliuered our soules from the spirituall captiuitie of synne, and from the tyrannie of the Deuill.

what signifieth the deliueraunce out of Egipt.

M. Why doeth he make mention of this in the beginnyng of his Lawe?

C. To put vs in remēbrance, how greatly we are bound to obeye his good pleasure, & what vnkindnesse it is to doe the contrarie.

M. What requireth he in this firste commaundement?

C. To reserue vnto hym onely his whole honour, not giuyng any parte thereof to any other.

The somme of the first Commaundemente. The honor that is due to God alone.

M. What is his due honour?

C. To worshyp him, to put our whole trust in hym, to call vpon him and suche other like, which be attributed onely vnto his Maiestie.

M. Wherefore sayeth he: Before my face?

C. For so muche as he seeth and knoweth all thynges: and Judgeth the secrete thoughtes of mennes hartes, he signifieth vnto vs that he dooeth not require onely that in outward profession, but that vnfeinedly from the botome of our hartes, wee dooe take hym for our onely God.

Minister.

23. Sondaie. The second Commaundemente touchyng Images and the woorshipping of them.

REhearse the second commaundement.

C. Thou shalt make thee no grauen Image, neither any similitude of thinges that are in heauen aboue, neither that are in the yearth beneath, nor that are in the waters beneath the yearth: thou shalte not bowe doune to them, neither serue them.

M. Doeth he vtterly forbidde the makyng of any Image?

C. No: but he doeth forbidde expressely either to make any Image to represent God, either to worshipp hym thereby.

M. Wherefore are we forbidden to represent God in any visible Image?

ute. 4. nie. 4. les. 17. ma. 6.

C. Because there is no comparison betweene hym that is an euerlastyng Spirite, incomprehensible, and a materiall body, mortall, corruptible, and visible.

M. Thy minde is then, that he doeth great dishonor to Gods Maiestie, that goeth about to represent hym in suche sorte.

C. Yea verely.

M. What maner of adoration is here condemned?

honour bidden mages.

C. Wee are forbidden here to come before any Image, to make any praiers, or to bowe our knee before it, or to make any other signe

of

of reuerence, as though God did there shewe hymselfe by them.

M. This is not then to be taken as though all Kerueng, or Paintyng of Images were vtterly prohibited, but alonelie to make Images, either to seeke, or honour GOD in theim, or to abuse theim vnto any kinde of superstition or Idolatrie.

C. It is euen so.

M. For what purpose was this commaundement giuen?

C. That as in the first commaundemente God sheweth himselfe to be hym alone, whom we ought to worshippe and honour, euen so now he sheweth the right maner of worship, to withdrawe vs from all Superstitions, and carnall imaginations.

Minister.

GOde forthe.

24. Sonda.

C. He ioyneth vnto it a threatnyng that he is the eternall, our God, ielous visityng the iniquitie of the Fathers in their Children, vpon the thirde and fowerth generation of suche as doe hate hym.

M. Wherefore dooeth he make mention of his might?

C. To signifie that he is of sufficiente power to maintaine his honour.

M. What

M. What meaneth he by speaking of ielosy?

C. That he cannot abide a companiō with hym: for euen as he hath of his vnspeakeable goodnesse freely giuen hymself vnto vs, euen so he will that we become altogether his, and this is the Chastitie of our Soules, that they be dedicated vnto him: and kept holie for him: as contrariwise it is a spirituall whoredome, if thei be withdrawen from hym to any kinde of Idolatrie, or Superstition.

Touchyng Spirituall whoredom.

M. How ought this to bee taken, that he punisheth the transgressions of the Fathers in their Children?

C. To perce our hartes more depely with the terrour of his wrath, who doeth not onely threaten to punishe the offendours, but also their posteritie after them.

M. What? Is not this contrarie vnto the righteousnesse of God, to punishe the one for the others faulte?

C. If wee consider the state of manne, the question is sone aunswered: for we are euery one of vs by Nature vnder the curse of God, so that we cannot finde fault with God, when he leaueth vs in this state. And as he sheweth his fauour towardes his seruauntes, when he doeth blesse their posteritie, so doeth he shewe his vengeaunce towardes the wicked, when he

ow God unisheth ie Fathers ickednes the chil-ren.

he suffereth their offspring to continue in their cursed state.

M. What saieth he more?

C. To the ende he might stirre vs also with tender loue, he saieth moreouer, that he sheweth forthe his aboundant mercy vnto the thousande discente of suche as loue hym, and keepe his commaundementes.

M. Doeth he meane that the obedience of a faithfull man, shall be sufficiente to saue his posteritie, although it be wicked?

How God sheweth mercie to thousande generatiõ

C. No: but that he will in suche sort shewe forthe his goodnesse towarde the faithfull, that for the fauour he beareth vnto theim, he will also bee knowen vnto their children, not onely mindyng to prosper them here in thynges of this worlde, but to sanctifie them also with the giftes of his Spirite, whereby thei maie become obedient to his will.

M. But this seemeth not alwaies so.

Rom. 5.

C. No: for as the Lorde doeth reserue this libertie to hymselfe alwaies, to shewe mercie vnto the childrẽ of the wicked, so on the other parte, he hath not so bounde his Grace to the children of the faithfull, but that he may at his pleasure reiecte whom he will: yet notwithstandyng, he dooeth in suche wise order these thynges, that all men maie easily see, that he

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Rom. 5.

hath

hath not made this louyng promesse for nought.

M. Wherefore doeth he rehearse here in the promises to a thousande discentes, whereas in the threatuyng he made mention but of three or fower?

xod.24. ume.14. alme.103.

C. To signifie that God is alwaies more readie to vse gentlenesse and fauoure, then roughnesse or rigour: Accordyng as he saieth of hym self, that he is readie to shewe mercie, and slowe vnto anger.

Minister.

Sondaie. e thirde mmaun- nente.

LEt vs come to the third cõmaundement

C. Thou shalte not take the name of the Lorde thy God in vaine.

Othes.

M. What is the vnderstandyng thereof?

C. He dooeth not onely forbidde to abuse, and blaspeme the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous othes. (ny tyme?

M. Maie a man then sweare lawfully at a-

C. Yea verely: when there is iust occasion, that is to saie, to maintaine the truthe when the tyme shall require, and likewise to keepe brotherly charitie emong vs.

M. Doeth he disproue no othes, but suche as are made to the hinderance of gods honor.

C. In one kinde of Othe, he teacheth vs a generall

generall rule, that wee neuer vse the name of God but in feare and humbleneſſe, to glorifie his name. For euen as it is holy and of moſte woorthie price, ſo it behoueth vs to take diligent hæde, that we doe not in ſuche ſort name it, that either we maie ſeeme to paſſe lightlie of it our ſelues, or giue to other occaſion to haue it in ſmall reuerence. with what teuerence wee shoul name God.

M. How ſhall this bee?

C. If we doe neither thinke, nor ſpeake of God, nor of his woorkes, but with all reuerence and honour.

M. What followeth?

C. A threatnyng that he will not hold him innocent, that taketh his name in vaine.

M. Seyng that God pronounceth threatnyngly in other places in a generalitie, that he will puniſhe all tranſgreſſions, what vehemencie is there beſides in theſe woordes?

C. He doth expreſſly declare hereby in how great eſtimatiõ he hath the honor of his name for ſomuche as he ſaieth euidently, that he can not abide that any man dooe deſpiſe it, to the intent that we might reuerence it the more.

Miniſter.

LEt vs come to the iiij. cõmaundement. 26. Sondai The four Commau demente.

C. Remember to kepe holy the Sabboth daie: Sixe daies ſhalte thou labour

and

and doe all thy woorkes, but the seuenth daie is the reste of the Lorde thy God: thou shalte doe no worke in it, neither thou, nor thy sonne nor thy daughter, neither thy seruaunte, nor thy handmaide, nor thyne Oxe, nor Asse, neither the stranger that is within thy gates: for in sixe daies God made heauen and earth, and all that is in them, and the seuenth daie he rested, wherefore he hath blessed the daie of rest and made it holie to hym self.

M. Doeth God commaunde to labour sixe daies, and rest the seuenth?

C. No, not precisely: But he doeth giue men leaue to trauaile sixe daies, and maketh a restraint onely of the seuenth, in the whiche he forbiddeth to labour.

M. Are we then bounde by Goddes Commaundement, to refrain one daie in the weke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: For as touchyng the obseruation of bodily rest, it belongeth to the Ceremoniall Lawe, whiche was abolished at the commyng of Christe.

M. Saiest thou then that this commaundment belongeth peculiarely vnto the Iewes, and that God did giue it onely for the tyme of the old Testamente.

C. Yea

C. Yea verely: as touchyng the Ceremonie thereof.

M. Why then, is there any other thyng contained in it besides the Ceremonie?

C. There bee three considerations, why this commaundement was giuen.

The consideratiōs [illegible] the which the Sabbo[illegible] daie was dained.

M. What are thei?

C. The first is, that it might be a figure to represent our spirituall rest. The second, for a comely order to be vsed in the churche. And thirdly, for the refreshyng of seruauntes.

M. What is Spirituall rest?

C. That we cease to doe our owne woorkes, that the Lorde maye bryng foorthe his workes in vs.

M. How maie we thus rest?

C. By mortifiyng our flesh, and subduyng the inordinate affections of our nature, to the ende that Gods spirite maie beare rule in vs.

M. Are wee bounde to this reste, but one daie in the weeke?

C. Yes continually: so that when we haue once begunne to enter into it, we must goe on forward whiles our life lasteth.

The Spi[illegible]tuall Sa[illegible] both is [illegible]tinuall.

M. Why: is there but one daie appoincted to represent vnto vs, a thyng that dureth our whole life?

C. It is not necessarie that the figure doe

resemble in all poinctes the thyng it is ordeined to present: it is sufficient if thei bee like in some poinctes.

M. Wherefore was the seuenth daie appointed, rather then any other?

The manner of seuē. C. The number of seuē doeth signifie perfection in the scripture: wherfore the seuenth daie was moste meete, to sette out vnto vs a thyng that should still continue. Moreouer, it putteth vs in remembrance that our spiritual rest is but begunne in this life, neither shall it be perfect vntill we departe this worlde.

Minister.

Sondaie. WHat is meant by that whiche our Lorde alledgeth here, saiyng, that it behoueth vs to rest, for asmuche as he hath doen the same?

C. When God had created all his workes in sixe daies, he appointed the seuenth to the consideration of his woorkes. And to the intent we might the more be stirred thereto, he setteth forthe his owne example vnto vs, because there is nothyng so muche to be desired as to become like vnto hym.

M. Must we then daily meditate the workes of God? Or is it enough to haue mynde of them one daie in the weeke?

C. Our dutie is to be exercised daily there-

in:

in: but for our weakenesse sake, there is one certaine daie appointed. And this is that politicke order whereof I speake.

VVee are bounde to praise God continually in his workes.

M. What order then is to be obserued that daie?

C. That the people come together, and giue diligent care to the woorde of God, vse Common Prayers, and make profession of their Faithe and Religion.

As touchyng politi order for daies.

M. What meanest thou by thy sayyng, ỳ it was partly ordeined for the ease of seruantes?

C. That thei whiche bee vnder the power of others, might be released somwhat of their labours, the whiche thyng also serueth to the furtheraunce of the Common wealthe, for so muche as euery man hath iust cause to be the readier, willyngly to trauaile the other sixe daies, when thei consider that thei maie take rest in the seuenth.

Colloss.2

M. Let vs now see, how this commaundement belongeth vnto vs.

C. As touchyng the Ceremonie thereof it is abolished: for we haue the accomplishment thereof in Christ.

The Ceremonials both is ended.

M. How so?

C. For our olde man is now crucified by the vertue of his Death: and through his Resurrection wee are raised againe into a newe-

nesse of life.

M. What is there then in this commaundement, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Churche, for the hearyng of Gods worde, for commyng together to make common Praiers, and for the right vse of the Sacramentes.

M. And doth the figure profit vs no more?

C. Yes verely: For it leadeth vs to the truthe of that thyng, whereof the Sabboth daie is a figure: whiche is, that wee beeyng made the true members of Christe, ought to cease from our owne workes, and committe our selues wholie vnto Gods gouernaunce.

Minister.

The Sondaie. The fift cõmaundement.

LEt vs come now vnto the seconde table.

C. Honor thy father and thy mother.

What honor is due our superiours.

M. What doest thou meane by this worde, Honour?

C. That children vse humble obedience towardes their father and mother, bearyng a reuerent minde toward them, readie to assist and aide them, and willyng to doe after their cõmauudementes, accordyng to their duetie.

M. Procede.

C. God ioyned also a promes to this commaundement, saiyng: that thy daies maie bee prolonged

prolonged vpon the lande, whiche the Lorde thy God hath giuen thee.

M. What is the meaning of this promes?

C. That God will indue them with a long life, whiche hath their Father and Mother in due reuerence. A long li

M. How commeth it to passe, that GOD promiseth manne to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

C. Though our life be neuer so ful of wretchednesse, yet it is the blessyng of God vnto the faithful, at the least for this one cause, that it is a token of his fatherly fauour, in that he nourisheth them here, and preserueth them.

M. Maie a manne gather of the contrarie parte, that he who liueth not many yeres, is accursed of God?

C. No: But rather it commeth to passe many tymes, that our Lorde taketh them soonest of all out of this worlde, whom he loueth moste dearely.

M. In doyng thus, it seemeth that he keepeth not alwaies promes.

C. What promes soeuer God maketh vs, touchyng the benefites of this worlde, wee ought to take it with this condition, so farre forthe as it shalbe expedient for the healthe of Benefi this w are pr sed wi condi

our soules: For it were a contrary order, not to haue cheef regarde of the soule.

M. And what is to be saied of them, that be disobedient unto Father and Mother?

C. God will not onely punishe them with euerlastyng paine in the daie of Iudgement, but he will execute his vengeaunce also vpon their bodies here in this worlde, either by shortenyng their life, either punishyng them by a shamefull death, or some other wise.

M. Doeth not God speake expressly of the lande of Canaan in this promes.

.24.88. 115.

C. Yes as touchyng the Children of Israell: but wee must now take it in a more generall signification, so that in so muche as the whole yearth is the Lordes, we ought to acknowledge that what Countrie so euer wee doe inhabite, god hath giuen vnto vs the same for a dwellyng place.

M. Is there nothyng els to be vnderstande in this Commaundement?

C. Though no mention bee made in it expressly, but of the Father and Mother, yet we must vnderstande in them all Magistrates, and Superiours: for so muche as there is one maner of consideration of them all.

M. What is that?

C. Because GOD hath giuen vnto them

preeminence

preeminence: for there is none auctborie of parentes, of Princes, of Magistrates, or masters, neither any other office, or title of preeminence, but suche as God hath ordained. Roma. 13.

Minister.

REhearse the sixt Commaundement. 29. Sonda

C. Thou shalt not kill. The sixt Commaundement.

M. Is there nothyng forbidden here but open Murther?

C. Yes verely: For consideryng that it is God who giueth this Commaundement, he doeth not onely giue vs a Lawe to restraine our outward deedes, but principally to bridle the affections of our mynde.

M. Thy meanyng is then, that there is a certain kinde of murther liyng priuely in the harte, the whiche is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to doe hurte vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towardes any man?

C. No: for in that that God condempneth hatered, it is to bee vnderstande also, that he requireth of vs to loue all menne vnfeinedly, procuryng their wealth.

M. What is the seuenth commaundment? These Com deme

C. Thou shalt not committe adulterie.

M. What is the effecte of this commaundement?

C. All whoredome is declared to be accursed of God, and therefore it behoueth vs to refraine from it, except wee will prouoke his wrath against vs.

M. Is there none other thyng required in this commaundement?

C. Wee must alwaies haue regard to the lawmaker, who considereth not onely the outward worke, but rather ỹ affection of the hart

M. What is here more required?

C. For so muche as our bodies and soules are the tẽples of the holie spirit, that we keepe them in pureneſſe and therefore we must not onely be chaſt, as touching the carnall act, but also in harte, woordes, and behauiour, so that there must be no part in vs defiles or vnchaſt.

Minister.

GOe on to the eight commaundement.

C. Thou ſhalt not ſteale.

M. Doeth this Commaundement forbidde onely ſuche robberies, as bee punished by common lawes, either doeth it reache any further?

C. This commaundement reacheth vnto all vnlawfull and deceiueable occupations, whereby we plucke vnto vs any parte of our neigh-

neighbours substaunce, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it enough if a man refrain from the deede doyng, either is it forbidden also to desire any suche thyng?

C. Wee must alwaies haue a consideration, that God was the maker of this Lawe, who, for so muchs as he is a Spirite, hath not onely regard vs robberies that be committed indeede, but he considereth as well our secret enterprises, our deuises and purposes, and the desires of our myndes, to come by richesse thyough our neighbours losse. Of inward Theste.

M. What behoueth it vs then to doe?

C. We are bounde to doe our indeuour, that euery man maie haue his due and right.

M. What is the nineth commaundement?

C. Thou shalte not beare false witnesse against thy neighbour. The nine Commaundement.

M. Doeth God forbid in this commaundement, open periurie before a Iudge onely? Either are we charged to make no lye, to the dispositte of our neighbours?

C. Under one kinde he giueth a generall doctrine: meanyng that wee maie not speake any thyng, to the reproche of our neighboure falsly, and that wee maie in no wise backbite A general doctrine touchyng Othes.

him, nor make lyes of him, wherby he might sustaine losse in his goodes, or bee hindered in his good name.

M. Wherefore doeth he speake expresly of open Periurie?

After custo-mable slan-deryng, and lyng, there olloweth hortly opē Periurie.

C. To the intent that wee might the more earnestly detest this vice of backbityng, and liyng, signifiyng unto us withall, that who so euer dooeth accustome hym self to speake slaunderously of his Neighbour, or to make any lye to his hinderaunce priuelie, he will not bee a shamed shortlie after to forsweare hym self openly.

M. Bee slaunderous and liyng woordes, forbidden here alone? Either bee wee also restrained from all euill thinkyng?

That that ill to bee oē before men, is il to e thought efore God

C. Aswell the one as the other, by the reason whiche we haue already alledged: for that that is euill in the doyng before men, is as euill to be willed or thought before God.

M. Declare this in fewe wordes.

C. Wee are taught by this Commaundement, not to iudge ill, or to speake any wordes that sounde to the reproche of others, but rather to haue a good opinion of our Neighbours, and to maintaine their good fame, so farre forthe as the truthe will beare vs.

Minister.

Let

21. Sonda
The x. co
maundem

LEt vs come now to the last Commaundement.

C. Thou shalt not couette thy neighbours house: Neither shalte thou couette thy neighbours wife, nor his man seruaunt, nor his maide, nor his Oxe, nor his Asse, neither any thyng that is thy neighbours.

M. Seyng the whole Lawe is Spirituall (as thou haste saied) and for so muche as euery one of the other commaundementes were ordeined, as well to correct the rebellious affections of the harte, as to gouerne the outwarde doynges, it appeareth that this Commaundement is superfluous.

C. In the other commaundementes, God would suppresse our will and affections, but here in this hee vtterly inhibiteth all euill thoughtes, light motions, sodaine affections, yea, though wee neuer fullie purpose them, neither consent willyngly to doe them.

M. Saiest thou then, that the least motion or temptation that can enter into the thought of a faithfull man is synne, though he striue against it, and will not by any meanes consent vnto it?

C. It is certaine, that all euill thoughtes and motions, doe procede out of our corrupte Nature: whereof I conclude, that the lust

which

whiche doe kindle, or stirre vp mannes harte to doe amisse, though he neuer consent to doe the thyng, bee neuerthelesse directly against this commaundement.

M. This is then breefly thy saiyng, that as euill lustes whereunto men consent, and subiecte themselues, are reproued as synne in the former cõmaundementes: euen so by this commaundement, God requireth of vs suche perfection, that there maie not so muche as one euill motion once enter into our hartes, the whiche might prouoke vs to doe amisse.

nery euill otion is a ane.

C. Euen so I meane.

M. Maie we not now make a breef somme of the whole Lawe?

he effect f the whole law lath. 22.

C. Uery easily: for the whole lawe is comprehended in these twoo poinctes, the one is: that we loue God with all our harte, with all our soule, and with our whole mind: the other is, that we loue our neighbour as our self.

M. What is concluded in the loue of God?

C. To loue hym as our God: that wee acknowledge, and take hym for our Soueraine Lorde, Maister, Sauiour, and Father, so that hereby our duetie is to loue him, to feare hym, to honour hym, to put our whole trust in hym and obeye hym.

M. What doest thou meane by these woor-

des:

ues: with all our harte, all our soule, and our whole mynde?

C. It is that we loue GOD with suche a zeale, and feruent affection, that there maie bee in vs no desire, no will, no thought, no indeuour contrary vnto his loue. To loue God with all our hartes.

Minister.

WHat is the meanyng of the seconde poinct?

C. As we be naturally inclined to Loue our selues, and as this affection doeth passe al the rest, euen so our loue towardes our Neighbours, ought in suche sorte to beare rule in our hartes, that it should gide vs altogether, and should be a line and rule, thereby to order all our thoughtes and deedes. 32. Sonda

M. And whom meanest thou, when thou saiest, our Neighbours?

C. I doe not onely signifie our kindred, frendes, and suche other as be of our familiar acquaintaunce: but suche as bee straungers vnto vs, & more then that, our very enemies.

M. How are we bounde to them?

C. There is a bonde, whereby God hath tied all men together, whiche is holie, and can not be broken by any mans malice.

M. Then thou wilt saie, if any man hate vs,

vs, that commeth of hym self: and yet by the very ordre whiche GOD hym self hath appointed, he ceaseth not to continue still our neighbour, and we are bounde euen so to take hym.

C. So I meane.

M. Seyng the lawe requireth suche a perfecte seruyng of God, is not euery Christian man bounde to frame his life after the same?

C. Yes truely: but we haue in vs so muche weakenesse, that there is no man whiche fully doeth performe all that the lawe requireth.

M. Why? Doth GOD therefore require of vs suche an exquisite perfection, as we bee not able to reache vnto?

C. God requireth nothyng of vs, but that whiche we are bounde to doe. But if we giue diligence to frame our liues to this rule sette forthe in the Lawe, then albeit wee bee farre from the attainyng vnto the perfection thereof, yet the Lorde will not laie to our charge our defaulte.

M. Speakest thou generally of all men, or of the faithfull onely?

C. No man is able to beginne to doode the leaste poinct that the Lawe requireth, vntill he be regenerate through the Spirit of God. Moreouer, if it were possible to finde out any

man

man, who were able to perfourme some parte of that, whiche the Lawe demaundeth, it should not be enough to discharge hym before God, for the Lorde pronounceth, that who so euer dooeth not throughly accomplishe euery poinct conteined in the Lawe, is accursed. Deut 17. Galla. 3.

Minister.

PRoof wee must needes gather, that the Lawe hath two distinct offices, according as there be two sortes of men. 33. Sonda To what vse the L serueth v touchyng the vnfait full.

C. What els? For as touchyng them that beleeue not, it serueth to none other purpose but to reproue them, and to take from them all maner of occasion, to excuse them before GOD: and this is that, whiche Saincte Paule speaketh, naming it the instrument of Death and damnation. But as touching the faithfull, it serueth to an other vse. 2. Cor. 3.

M. To what?

C. First, the lawe maketh it knowen vnto thē, that thei can not be iustified by their workes: and so by humbling them, it doeth stirre them to searche their Saluation in Christe. Secondly, where as it requireth more then is possible for any manne to dooe, it warneth them to praie vnto God, that he would giue To what vse the l serueth touchyn the faith

them

them strength, and also doeth put them daiely in remembraunce of their faultes, to beate doune their pride. Thirdly, it serueth them in steade of a bridle, to holde them faste in the feare of God.

M. Then albeit for the tyme of this transitorie life, wee neuer accomplishe the Lawe, yet it is not to bee thought a vaine thyng, that it requireth of vs suche a perfection: for thereby it setteth vp a marke vnto vs, to the ende that wee euery one, accordyng to the grace wherewith God hath indued vs, might continually with so muche more feruent affection walke towarde it, and studie daiely more and more to come to it.

C. So it is meant.

M. Haue wee not a perfect rule of all righteousnesse set out in the Lawe?

C. Yes: so perfect that God demaundeth none other thyng of vs then to followe it: and contrariwise, God disalloweth and refuseth, whatsoeuer a man taketh in hande to doe besides: For obedience is the onely Sacrifice whiche he requireth.

M. To what purpose then dooeth all those motions, declarations, exhortations, and cōmaundementes serue, whiche the Prophetes make and Apostles?

edience the lawe Gods on- eruice, he sacri- e that he quireth. amuel. 15 emy. 7.

C. Thei

C. They are nothyng els but expositions of the Lawe, which leade vs to the obedience of the Lawe rather then drawe vs from it.

M. Yet it seemeth, that the Lawe doth not set out euery mans particulare vocation.

C. Where as the lawe of God prescribeth that wee ought to render vnto euery manne, that that is his due, wee maie right well gather thereof, what euery mans duetie is, in his state and callyng: further (as we haue alreadie saied) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for the self same thynges, which God hath in fewe wordes comprehenhed, in these tables of his Commaundementes, other parts of the Scripture doe intreate here and there more at large.

Minister.

SEyng we haue now spokē sufficiently of the right seruing of GOD (that is to saie, of obedience to his will) which is the seconde part of the honour due vnto hym, let vs treate now also of the thirde poinct.

34. Sonc

The thi poinct chyng true ho ring of is cally on hyn our &c

C. Wee haue saied here before, that the thirde maner of honour, whiche he demaundeth of vs, is to call vppon hym, and to seeke

for helpe at his hande in all our needes.

M. Doest thou meane, that wee must call vpon hym alone?

C. Yea: For he chalengeth this, as a peculiar honour due vnto his diuine Maiestie.

M. Since it is so, after what sort is it lawfull for vs, to require succour at mans hande?

C. There is a greate difference, betwene those twoo thynges: for wee call vppon the name of God, to protest that we looke for no helpe but at his hande, hauyng our whole affiance in hym, & in none els: yet in the meane tyme we seeke the helpe of men, so farre forth as God giueth vs leaue, and as he hath lent them meanes to succour vs.

M. Then to demaunde succour of men, is nothyng at all contrarie to this, that we are bounde to make our Praier onely vnto God for helpe, for so muche as wee putte not our trust in them, neither seeke their succour, but so farre forth as God hath ordained them Ministers, and bestowers of his goodnesse, to our necessitie, and comforte.

C. Ye saie well: And in very deede, whatsoeuer benefite wee receiue at any mannes hande, we are bounde so to take it, as if God hym selfe did deliuer it vnto vs, for the truthe is, that it is he, who sendeth vs all those thynges

ges by their handes.

M. Is it not then our duetie, to giue thankes vnto men for their benefites, seeyng the lawe of Nature so teacheth?

C. Yes: And it were for no more, but for that it hath pleased God to call them to suche honour, as to be the dealers and distributers of his benefites: For God in so doyng, doeth binde vs vnto them, and will that wee take the same thankfully at their handes.

M. It appeareth by this, that we maie not call vpon Angelles, or Saincts departed for helpe.

C. It is certaine: for touchyng Saincts departed, God hath not appointed vnto them any suche office, as to helpe vs. And as concernyng his Aungels, although he doeth vse them as Ministers to serue for our healthe, yet is it not his will, that we should call vpon them for helpe, either haue our refuge vnto them in tyme of neede.

Neither Angelles nor Saincts departed, are to be called vpon for any helpe.

M. Then what soeuer is not agreable too the order, whiche God hath set forthe vnto vs, is repugnant vnto his will.

C. I meane no lesse: for if so be we be not content with that order, whiche GOD hath by his worde set forthe vnto vs, it is a most certaine token of infidelitie. Moreouer, if in

An euident token of infidelitie.

steede of sekyng vpon God alone, for helpe in all our needes, wee shall haue recourse vnto Aungelles, or any other creatures, puttyng any parte of our confidence in them, we commit therein damnable Idolatrie, by attributyng vnto them that thyng, whiche ought to be peculiarely reserued vnto God.

Minister.

5. Sondaie. Of Praier.

LET vs come now to the right maner of Praier vnto GOD. Is it enough to praie with the Tongue, either is a feruent minde and earnest affection of the harte also required?

We must praie with a hartie affection.

C. The tongue is not alwaie necessary in praiyng: but the vnderstandyng and earnest affection, are alwaies necessarily required.

M. How proue you that.

C. For so muche as GOD is a Spirite, he requireth alwaies the harte: And at all other tymes, so specially in tyme of Praier, when wee shewe our selues in his presence, and enter into communication with hym: and thereupon he maketh a restraint of his promes, saiyng: that he will be at hande, to heare onely all them, whiche cal vpon him in truth: contrariwise he pronounceth all them accursed, whiche praie Hypocritically, or without

Psal. 29. 45.

They are cursed of GOD, that praie without hartie affection.

out an earnest affection.

M. Then all suche Praiers, as bee made onely with the mouth, bee vnprofitable, and to no vse.

C. They bee not onely vnprofitable, and prouoke God to displeasure.

M. What maner of affection is required, to make the Praier acceptable?

C. Wee must first of all haue suche a feelyng of our pouertie and wretchednesse, that we maie perceiue and earnest vexation, and greef of mynde, through the lothsomnesse of synne: wee must also haue a feruent desire to obtaine grace at Gods hande, whiche desire must kindle our hartes, and ingender in vs a feruent Praier.

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M. Doe these thynges proceade of our nature? Either are they giuen vnto vs by the speciall goodnesse of God.

C. God must woorke herein: for we are of our selues dull, and without all lust to praier, but the Spirite of GOD doeth stirre vp in our hartes suche sighes, as no tongue is able to expresse, and endueth our myndes with suche a zeale and feruent affection, as GOD requireth in Praier.

Roma. 8
Galath.

M. Doeth this doctrine teache vs, that we ought not to dispose, and stirre vp our selues

to praier?

C. Nothyng lesse: but rather contrariwise so ofte as we doe feele our selues cold, and not disposed to praier, we ought to make our supplication vnto the Lorde, that it would please hym to enflame vs with his Spirite, whereby we maie bee framed to praier, with suche affection of mynde as we ought to doe.

M. As touchyng the vse of the tongue, thou doest not coumpte it vtterly vnprofitable, in makyng of praiers?

C. No: for the wordes whiche the tongue vttereth, do manie tymes helpe, stirre vp, and confirme the mynde, so that it is not easily drawen from GOD. Moreouer, for so much as the tongue is created of GOD for his glorie, aboue all other members of the body, it is reason, that the tongue bee employed by all meanes to that vse: finally, the very feruente affection of the harte dooeth manie tymes, through a vehemente motion, enforce the tongue to speake, though a man did not purpose so to doe.

M. Since it is as thou saiest, to what purpose is it to praie in a language, that a man dooeth not vnderstande?

C. It is a very mockyng of God, and superstitious Hypocrisie.

Minister.

Minister.

WHen we make our praier vnto God, doe we at al aduentures, without sure knowledge, whether we shal obtain any profite or not? Either ought we to be surely perswaded that our Praiers will bee heard.

36. Soudai
1. Cor. 14.
Praier mu
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a sure con
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Gods pro
messe.

C. We must haue this euermore as a sure grounde in all our praiers, that they shall bee accepted of GOD, and that we shall obtaine our request, so farre foorthe as it shall bee expedient and necessarie for vs: Wherevppon Saincte Paule saieth, that the right inuocation and praying vnto GOD, proceadeth of faithe. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our praiers vnto hym aright.

Rom. 10.

M. What saiest thou then of them, which be in doubt, whether god will heare them or not?

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C. Their Praiers are vtterly voyde, seyng God hath made no promes to any suche prayers: for he saieth, what soeuer we shall aske if we beleeue, he will graunt it vnto vs?

M. It remaineth to knowe, by what meanes, and in whose name we may come by this sure confidence, to presente our selues before God, considerying that wee are vile synners,

and farre vnworthie so to doe.

C. First of all wee haue promises of God, whereupon we must staie our myndes, without hauyng any regard of our owne worthinesse. Secondly (if wee bee the Children of GOD) he doeth encourage vs, and pushe vs forwarde with his holy Spirite, to come to hym familiarely, as to our Father: and that we should not bee afraied, to come before his glorious Maiestie (although wee bee but as poore wormes of the yearth, and moste wretched synners) hee hath giuen vnto vs our Lorde Jesus to be our Mediatour, to the intent that we by the meane of his merites, hauyng recourse vnto God, might haue an assured trust to finde grace.

M. Doest thou meane it thus, that we may not call vpon GOD by Praier, vnlesse it be doen in the name of our Sauiour Christe?

C. Yes: for we haue an expresse commaundement so to doe: and in so doyng, wee haue a sure promesse, that through his intercession all our requestes shall bee graunted vnto vs.

M. It is not then a foolishe presumption, to presente our selues boldly before GOD, since we haue Christ for our Aduocate, and set hym before vs, to the ende that God may for his sake, accept both vs and our praiers.

C. No

C. No verely: for we make our Praiers, as it were by his owne mouthe, for so muche as he hym selfe openeth the waie for vs, and maketh our Praiers to be heard, yea, and entreateth also continually for vs.

Minister.

LET vs treate nowe of the substaunce of our Praiers. Is it lawfull for vs to Praie, for all thynges that wee phantasie, either is there a certaine rule to praie.

37. Sondaie we may no frame our praiers accordyng t our owne phantasie, but as go worde tea cheth vs, his holie Spirite directeth vs Math. 6.

C. If we should follow our owne phantasy in makyng our Praiers, thei should bee very euill framed. For we are so blind, that we are not able to iudge what is meete to bee prayed for: Moreouer, all our desires are so inordinate, that it is expedient for vs to bridle thē.

M. What is then to be doen?

C. We must learne of God, what is méete to bee praied for, seeyng hee alone knoweth what is necessarie for vs, that he leadeth vs, as it were by the hande, so that we our owne selues doe nothyng but followe.

M. What instruction hath he giuen vs for Praier?

C. He hath taught vs sufficiently, howe, and wherefore to praie throughout the whole Scripture, but to the entent to bryng vs to one certaine and sure marke, he hath set forth

vnto vs one maner of Praier, wherin he hath breefly comprehended all suche poinctes, as be meete or lawfull for vs to demaunde.

M. Rehearse that forme of praier.

th.6. ke.11. C. It is the very same that our Lorde Iesus taught his Disciples to praie. For when they asked of hym how they should praie, he aunswered, that they should say on this wise.

e saith- praier, iche our de hym f taught

OUr Father whiche art in heauen, hallowed be thy name:
Thy Ryngdome come:
Thy will bee doen euen in yearth as it is in heauen:
Giue vs this daie our daiely bread:
And forgiue vs our * deptes, euen as wee forgiue our depters.
And leade vs not into temptation:
But deliuer vs from euill.
For thine is the kingdome, and thy power and the glorie for euer. So be it.

synnes.

M. For the more easie vnderstanding hereof: tell me how many Articles bee conteined herein?

deuisiō ne Lor- Praier. C. Sixe: whereof the three first doe concerne the glorie of GOD, without any consideration of our selues: the other three touch vs properly, and concerne our wealthe and profite.

M. Why

M. Why then, ought wee to desire any thyng of GOD, that hyngeth no maner of commoditie vnto our selues?

C. This is true; that God of his infinite goodnesse, doeth dispose and order all thynges in suche sorte, that nothyng can tourne to the glorie of his name, whiche is not also profitable vnto vs: so that when his name is sanctified and honored, he maketh it redound to our Sanctification, and when his Kyngdome commeth, wee are after a sorte partakers therof: yet notwithstandyng, our dueti is at suche tyme as wee aske these thynges, to haue onely regarde to his honour, without any consideration to our selues, or to our owne commoditie.

M. By thy saiyng then, though these three first petitions are greatly profitable to vs, yet maye wee not make them for any other purpose, but onely to desire to haue GOD honoured.

C. It is euen so: And likewise: albeit the three last requestes bee ordained, to praie for thynges expedient and necessarie for vs, yet euen in them also, we ought moste earnestly to seeke Gods honour, so that it must bee the cheef ende and marke, whereunto all our wishynges and desires be directed.

Almighty.

Minister.

Sondaie. LEt vs come now to the exposition of it: and before that wee proceede any further: wherefore is GOD named here, Our Father, rather then by some other name?

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C. Since in eyne of Praier specially, wee ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name, whiche soundeth nothyng but all sweetenesse, bountie, and mercifulnesse, thereby to driue awaie all doubtfulnesse & feare, and to make vs conceiue a bolde courage, to come familiarly into his presence.

M. Maie wee then come boldly, and familiarly vnto God, euen as a childe maie come vnto his father?

C. Yea, and with a great deale more assured confidence, to obtaine whatsoeuer we shal

uth.7. desire: for if we beyng euill, can not chuse but giue vnto our children bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs suche thinges as we haue neede of, since he is not onely good, but the very soueraine goodnesse it self.

M. Maie we not proue sufficiently by this (that GOD is named our Father) the same thyng whiche we affirmed touchyng Christ,

that

that our Praier ought to be grounded, vpon sure trust in his merites and intercession?

C. Yes certainly: for God doeth acknowledge vs none otherwise to bee his Children, but onely in so muche as we be the members of his Sonne Christe.

M. Wherefore doest thou not rather call God thy Father, then our Father, as it were of his Sonne Christe.

C. Euery faithfull manne may right well call GOD his Father particularely: but in this forme of Praier, our Sauiour Christe doeth teache vs to praie in common, that wee might remember thereby the duetie and charitie, whiche wee owe to our Neighbours in our Praiers, and to monithe vs, not to care onely for our selues.

VVhy we call hym our Fath

M. What meaneth this clause: Whiche art in heauen?

C. It is as muche to saie, as to name hym high, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we cal vpon him by praier, we might learne to lifte vp our myndes, and to withdraw our immagination from thynkyng any thing of hym worldly, or yearthly, and that wee should not measure hym by our fleshly iudgement, and so make hym subiect

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Minister.

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to

to our will and appetite, but rather that we might with all humblenesse of mynde honour his excellent maiestie, and also that we might haue occasion, to put so muche the more our trust assuredly in hym, consideryng that he is Lorde and maister of all.

Minister.

MAke an exposition of the first petition.

C. The name of God is his honour & renoume, wherby he is sanctified & praised emong men: therfore we desire that his glory may be aduaunced aboue al things, and euery where.

M. Doest thou meane, that this his glorie maie either encrease, or diminishe?

C. No verely in it self: But the meanyng hereof is, that it maie be knowen as it ought to bee: and that all the woorkes whiche God doeth, may appeare vnto men to be glorious, euen as thei be in very deede, so that he might by all meanes be magnified.

M. What doest thou meane in the seconde request, by the Kyngdome of God?

C. This Kingdome consisteth principally in two poinctes: that is to saie, first in that he gouerneth his electe through his holie Spirite: and againe in that he destroyeth the wicked,

ked, whiche will not become subiectes to his Kyngdome, to the ende that it maie euidently appeare, that there is no power able to withstande his power.

M. What understandest thou in prayng: that this Kyngdome maie come?

C. That it would please God from daie to daie, to encrease the number of his faithfull flocke, that hee would continually more and more, bestowe the giftes of his holy Spirite emong them, vntill the tyme come, when they shall bee fully replenished: that he would also cause the light of his truthe, more and more to shine, and that he would in such wise make his iustice to be knowen, that the Deuill and his Kyngdome of darkenesse, maye come to vtter confusion, and that all wickednesse maie be cleane abolished, and rooted out.

The kyngdome of Christ.

M. Is not this request performed daiely?

C. It is partly fulfilled: yet we desire that it maie be continually encreased and aduaunced, vnto suche tyme as it shall come to full perfection: whiche thyng shall be at the daie of Iudgement, what tyme God alone shal be magnified, and all creatures shall be abased, and subiect vnto his Maiestie, and so he shall be all in all thynges.

The perfect state of Christes kyngdo

Minister.

In

o. Sondaie. he thirde equeſt tou hyng the ccõplish- ent of ods will.

IN what ſence prayeſt thou, that Gods will may be doen?

C. That all creatures maie bee ſubiect to hym, and obeye hym in ſuche ſorte: that what ſoeuer is doen, maie be pleaſaunt to hym.

M. Doeſt thou meane then, that nothyng maie be doen contrary to his will?

C. Our requeſt is not only, that he would bryng all thynges to paſſe, as he hath appointed by his vnſearcheable counſaile, but that he would beate doune all rebellion, ſo that all willes maie abeye his will onely.

M. In ſo doyng, doe we not vtterly refuſe our owne willes?

C. Yes vtterly: And we praie not onely, that he would bryng to nought ſuche deſires as be againſt his will, but that he would alſo create in vs newe myndes, and newe hartes, that our owne will beeyng ſette a parte, his Spirite maie wooyke ſuche a will in vs, as maie be in all poinctes agreable vnto hym.

M. Wherefore putteſt thou vnto it: In yearth as it is in heauen?

ow Gods ll is doen heauen.

C. Becauſe the Angelles, whiche bee his heauenly Creatures, ſtudie nothyng but to pleaſe hym, without any motion to the contrary, we deſire that the like maie bee doen in

yearth

yearth, and that all men maie bee framed vnto a like willyng obedience.

Minister.

Done now to the seconde part: what doest thou meane by thy daily bread which thou askest?

41. Sondaie. The fourth petition. VVhat is meant by our daiely bread.

C. That worde cõtaineth al thinges whereof we haue nede in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thynges, that God knoweth to bee expedient for vs in this worlde, whereby we maie haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daiely nourishment, since he hath giuen a charge vnto al men, to get their liuyng with the labour of their handes?

C. Albeit wee are commaunded to labour for our liuyng, yet all our labour, diligence, and prouisiõ that we can make, is not able to procure vs a liuyng, but the onely blessyng of God vppon our handes and trauaile, whiche prospereth the thynges we goe aboute in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourished vs (notwithstandyng we bee commaunded to make prouision for those thinges) but the power of God maintaineth our life, and we vse

God must bielse our labours.

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M. Wherefore putteſt thou vnto it: In yearth as it is in heauen?

w Gods ll is doen eauen.

C. Becauſe the Angelles, whiche bee his heauenly Creatures, ſtudie nothyng but to pleaſe hym, without any motion to the con- trary, we deſire that the like maie bee doen in

yearth

yearth, and that all men maie bee framed vnto a like willyng obedience.

Minister.

GOne now to the seconde part: what doest thou meane by thy daily bread which thou askest?

41. Sondaie. The fourth petition. What is meant by our daiely bread.

C. That worde cõtaineth al thinges whereof we haue nede in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thynges, that God knoweth to bee expedient for vs in this worlde, whereby we maie haue the fruition of his benefites in quietnesse.

M. Why beggest thou of God thy daiely nourishment, since he hath giuen a charge vnto al men, to get their liuyng with the labour of their handes?

C. Albeit wee are commaunded to labour for our liuyng, yet all our labour, diligence, and prouisiõ that we can make, is not able to procure vs a liuyng, but the onely blessyng of God vppon our handes and trauaile, whiche prospereth the thynges we goe aboute in his name. Moreouer, this is to bee considered, that it is not meate or drinke that nourished vs (notwithstandyng we bee commaunded to make prouision for those thinges) but the power of God maintaineth our life, and we vse

God must blesse our labours.

them onely as Instrumentes.

M. Why callest thou it, Our breade, since we desire that it maie be giuen vs?

C. That commeth of the onely bountifulnesse of God, whose pleasure it was to name it ours, albeeit it is nothyng at all due vnto vs: and againe, by this woorde wee are put in remembraunce, not to desire an other mans breade, but that onely whiche wee shall come by, by honest and lawfull meanes, agreeable to Gods ordinaunce.

M. Why saiest thou this daie, and daiely?

Wherefore wee call it, daily bread

C. These twoo woordes doe teache vs to bee contented, and not to wishe more then is sufficient for our necessitie.

M. Seeyng this is the common praier belongyng indifferently vnto all men, how is it that the riche (who haue prouided) abundance of goodes (for a long tyme) maie make this petition for one daie?

C. All men bothe riche and poore must vnderstande, that what goodes soeuer thei haue, thei can nothyng profite them, but so farre forthe as it pleased God to giue them the vse thereof, so that when we haue plentie, yet we haue nothing, vnlesse he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

What

WHat is contained in the fifte requeste?

C. That it would please God, to forgiue vs our debtes.

M. Is there any man liuyng so iuste, that needeth not to make this requeste?

C. No surely: for our Lord Iesus prescribed this forme of Prayer to his Apostles, for the behoofe of his whole churche: so then who soeuer would exempte hymselfe from this, refuseth to be of the company of Christes flocke: and in very deede, the Scripture doeth plainly testifie, that the moste perfect man that is, if he would alledge one poinct to iustifie hymselfe thereby before God, should be found faultie in a thousande: It is meete therefore, that euery man haue a recourse continually vnto Gods mercie.

42. Sondaie. The fifte position. There is none so holy that hath not nede to aske God forgiuenes of his sinnes and debtes. Iob. 10.

M. After what sort thinkest thou, that our synnes be pardoned vs?

C. Euen as the very wordes of Christ doe sounde: for asmuche as our synnes bee as debtes, whereby wee are holden fast bounde vnder the daunger of euerlastyng damnation, wee make supplication vnto GOD, that he would of his mere goodnesse pardon them.

Herby debtes are meant synnes.

M. Thou meanest then, that wee obtaine forgiuenesse of our synnes, by the free mercie of God onely.

In what sort our sinnes are forgiuen.

C. Yea: for we can by no meanes make amendes for the least faulte that we haue committed, if God did not vse his bountifull liberalitie towardes vs, by forgiuyng them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our synnes?

The fruicte of remissiō of synnes.

C. By this meanes wee are as acceptable vnto God, as if wee were iuste and innocent, and also our consciences be surely perswaded of his Fatherly loue towardes vs, whereby we attaine to euerlastyng life and felicitie.

M. When thou makest thy Praier, that he would pardon vs our deptes, euen as we pardon our debters, dooest thou meane thereby, that we deserue to haue our sinnes forgiuē, in that that we forgiue other men their faultes?

Our synnes bee pardoned freely.

C. No verely: for by that means we should not haue pardon of our synnes freely, neither should the remission of them bee sufficiently grounded vppon the satisfaction, whiche was made in the death of Christ as it ought to be, but in that that wee forget the wronges doen vnto vs, wee followe his example in gentlenesse, and mekenesse, and now to declare that we are his children, he hath giuen vs this as a badge to bee knowen by, and to certifie our selues that we are so. On the other parte also

he

he doeth vs to witte, that wee maie looke for nothyng of hym but extremitie and rigour, if we be not ready to pardon, and to shew fauor vnto them, whiche be in fault towardes vs.

M. Thou meanest then, that God here refuseth to take thē as his children, whiche can not forget wrōges committed against them: and that thei should not thinke them selues to be partakers of the heauenly forgiuenesse.

whom God refuseth to coumpt as his childrē.

C. Yea verely: and also to the ende that all meune might haue knowledge, that the selfe same measure, whiche thei mette vnto other, shalbe paied vnto them againe.

M. What is the next petition?

C. Leade vs not into temptation, but deliuer vs from euill.

Minister.

MAkest thou but one request of this?

43. Sondae. The sixte petitiou. Rom. 7. 1. Galat. 10. 1. Cor. 5.

C. No: for the seconde part doeth expounde the first.

M. What is the substance of this petition?

C. Wee desire that God doe not suffer vs to fall to wickednesse, neither peruert vs to be ouercome of the Deuill, nor to bee ledde with the noughtie luftes of our flesh, whiche continually warre against vs: but that he would giue vnto vs power to withstande them, holdyng vs vp with his hande, and keepyng vs

alwaies in his sauegarde, to bee our protectour and guide.

Q. By what meanes is this brought to passe?

C. What tyme God doth guide vs by his holie Spirite thereby, causyng vs to Loue goodnes, and to hate euill, to seeke after righteousnesse, and to flie from synne: For by his holie Spirite, we ouercome the deuill, sinne, and the flesshe.

Q. Hath euery man neede thus to bee guided?

1.Pet.5. C. Yea euery man: for the deuill watcheth continually for vs, euen as a rorying Lyon redie to deuour vs, and wee on the other parte, bee so feeble and fraile, that bee would out of hande ouercome vs, if GOD did not bothe strengthen vs, and giue vs the victorie.

Q. What signifieth this worde tẽptation?

What is tẽtation? Gene.6.7. C. The wilie guiles, and subtile assaultes of the Deuill, wherewith he assaulteth vs, for asmuche as we are naturally apt to be deceiued, yea, readie to deceiue our selues, and our will is wholie bent to doe euill, and no whit to doe good.

Q. But wherefore requirest thou of God, that he dooe not leade vs into temptation, since that is an office belongyng peculiarely

to

to the Deuill?

C. God of his infinite mercie dooeth preserue his faithfull, not suffering the Deuill to leade them out of the waie, neither permitting that synne haue the vpper hand of them, so likewise, he dooeth not onely giue vp, cast of, and withdrawe his grace from suche as he will punishe, but also he deliuereth them to the Deuill, committyng them vnto his tyrannie: He striketh them with blindnesse, and giueth them vp into reprobate myndes, that they become vtterly slaues vnto Synne, and subiect to all temptation.

M. What meaneth the clause whiche followeth? For vnto thee belongeth the Kyngdome, and the power, and the glorie for euer.

C. It putteth vs againe in remembraunce that our praiers be grounded vpon God, and vppon his mightie power and goodnesse, and not in any thyng that is in vs, since we of our selues bee vnworthie, once to open our mouthes to call vpon hym: againe, we are taught hereby to conclude al our praiers, in the praisyng of his power and goodnesse.

Minister.

Is it not lawfull for vs, to aske any other petition or thyng, then is here rehearsed? 44. Sonda

C. Albeeit, wee are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no Praier bee acceptable vnto God, vnlesse it bee in effecte and sence framed after this, whiche is vnto vs as it were a perfecte Rule, whereby to praie as we ought to doe.

M. It seemeth now conuenyente tyme, to come to the fowerth poinct, touchyng the honour due vnto God.

The fourth kind of honour due vnto God.

C. Wee haue saied alreadie, that it consisteth in acknowledging with the harte, and in confessyng with the mouthe, that God is the aucthour of all goodnesse, that thereby wee maie honour hym.

M. Hath God sette forthe no rule to teache vs, how we should doe this?

C. All the examples in the Scripture, of praisyng and thankes giuyng, ought to be as rules vnto vs.

M. Is there nothing contained in the Lordes Praier, touchyng this matter?

C. Yes: for in that we praie that his name maie bee glorified, wee desire also that all his workes maie be seen (accordyng as thei be in deede) excellente and praise worthie, in suche sorte, that if he punishe vs, wee maie thereby praise the vprightnesse of his Iudgemente: if

he

he pardon our faultes, we maie thereby haue occasion to magnifie his mercy, when he performeth his promesse, we maie acknowledge hym to be the infallible truthe: briefly we require that there be nothing at all doen, where in the brightnesse of his glorie be not shewed forthe vnto vs, and this is to giue vnto hym, the laude and praise for all goodnesse.

M. What conclusion maie we gather of al that we haue hetherto spoken.

C. We maie well conclude of this, the saiyng of Christ, that this is life euerlastyng, to knowe the very liuyng God, and hym whom he hath sent, our Sauiour Christe, to knowe hym, I saie, to the ende to render due honour vnto hym, that thereby he maie become vnto vs not onely a Lorde and a maister, but also a Father and Sauiour: Whereby also wee on the other parte, maie bee his Seruauntes, his Children, and a People wholie consecrated to his glorie.

Ihon. 17. what eu lasty ng l is? Marke. 1.

Minister.

WHat is the meanes, to come by a state so excellent?

45. Son

C. He hath for the same purpose left with vs his holy word whiche is vnto vs as it were, an entrie into the kyngdome of heauen.

Euerla life is red an sented vs by word

M. Where shal we seke for this his woꝛde?

C. It is contained in the holie Scripture.

M. How must we vse this wooꝛde, to haue this pꝛofite by it?

C. Wee must receiue it, beeyng perfectly perswaded thereof in our conscience, as of an vndoubted truthe, sent doune from Heauen, submittyng our selues vnto it with due obedience, louyng it hartely with a feruent and vnfeined affection, hauyng it so pꝛinted in our hartes that we maie followe it, and confirme our liues wholie vnto it.

M. Doe all these thinges lye in our power?

C. No, not one of them all: but God woꝛketh them in our hartes in this wise, by his holie Spirite.

M. Is it not required of our part, that we take paine, and dooe our diligence, bothe to heare, and to read this doctrine, whiche is set foꝛthe vnto vs.

must dili-labor arne word.

C. Yes doubtlesse: and fiꝛst it is requisite, that euery man pꝛiuately in his owne house, giue hym selfe to the studie of this wooꝛde, but pꝛincipally euery man is bounde to haunte duely all sermons, made in the congregation of Chꝛiste, where this wooꝛde is expounded.

M. Thinkest thou then, that it is not enough, that euery manne doe giue diligence,

to reade Gods woorde in his owne house, vnlesse thei come also together, to heare it preached openly?

C. I thinke it necessarie, if GOD of his goodnesse doe prouide suche meanes, that we maie heare it openly.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Churche, not to the ende that twoo or three onely should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his Churche, and to preserue the same: lette vs therefore euery one be content to haue recourse to this rule, and not become wiser then our Maister.

Pastour Minister the church are necessarie. Ephe. 3. Math. 10 Luke. 10

M. Is it then a thyng necessarie to haue Pastours, and Ministers in the Churche?

C. Yea verie necessarie: and at their mouthes men are bounde to receiue the woorde of the Lorde with all humble obedience: so that whosoeuer doeth sette light of them, and regarde not to heare their saiynges, thei contempne also Iesus Christe, and deuide themselues from the fellowshyp of his flocke.

M. Is it sufficient that we haue been once instruct by their meanes, either els must we heare their doctrine continually?

C. It

C. It is nothyng if a man begin well, vnlesse he continue still in the same: for we must keepe vs in Chriſtes ſchole, and continue ſtill his ſcholers vnto the ende: and for that cauſe he hath ordained Miniſters in the Churche, to teache vs continually in his name.

Miniſter.

ndaie. IS there none other meane beſides his worde, whereby God ſheweth hym ſelf vnto vs?

e Sa- ntes. C. God hath ioyned his Sacramentes, with the preaching of his worde.

M. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, whiche by a viſible Signe doeth repreſent vnto vs Spirituall thynges, to the ende that Gods promiſes might take the more deepe roote in our hartes, and that we might ſo muche the more ſurely giue credite vnto them.

M. What? Is this poſſible that a viſible, and a materiall ſigne ſhould haue ſuche vertue, to certifie our conſcience?

C. No, not of it ſelf: but God hath ordained it for ſuche an ende.

M. Since it is the proper Office of Gods holie Spirite, to zeale and printe the promi-

ſes

ses of God in our hartes, howe canst thou attribute, or giue this propertie vnto the Sacramentes?

C. There is a greate difference betweene the one and the other: for Gods Spirite is he alone, who in very deede is able to touch and moue our hartes, to illuminate our myndes, and to assure our consciences in suche sorte, that al those ought to be accompted his onely woorkes, so that the whole praise and glorie hereof, ought to bee giuen vnto hym onely: notwithstandyng, it hath pleased our Lorde to vse his Sacramentes, as seconde Instrumentes thereof, accordyng as it semed good vnto hym, without diminishyng any poincte of the vertue of his Spirite.

The difference betwene Spirite & his Sacramentes.

M. Thou meanest then, that the efficacie of the Sacramentes, doeth not consist in the visible Signe, but wholie in the woorkyng of the Spirite of God.

C. I meane euen so: Accordyng as it is Gods pleasure to woorke by meanes by hym ordeined, without any derogation thereby to his glorious power.

M. What mooued God to Institute suche Instrumentes or meanes.

C. He ordained them to helpe and comfort our weakenesse: for if we were of a spirituall

nature

Sacra-
ts were
ined to
e our
mitie.

nature as the Angels are, then we were apte to consider bothe God, and his manifold graces after a Spirituall maner also: but for as muche as wee are clogged with yearthly bodies, it was needefull for vs that God did institute sensible signes, to represente vnto vs Spirituall and heauenly thynges: for otherwise we could not comprehende them. Moreouer it is necessarie for vs, that all our sences bee exercised in his holie promises, that wee might be the better stablished in the same.

Minister.

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acra-
es are
larie.

SInce God hath ordained his Sacramẽtes for our necessitie, it wer a poinct of arrogancy and presumption, to thinke that thei might be aswell left of, as vsed.

C. Ye saie truthe: so that whosoeuer doeth willingly forbeare the vse of them, estemyng them as thinges more then needeth, he dishonoureth Jesus Christ, he refuseth his grace, and doeth quenche his holie Spirite.

M. But what assurauunce of Gods grace, be the Sacramentes able to giue, seyng both the godly, and wicked doe receiue them?

C. Albeit the Infidelles and wicked, doe make the grace (whiche is presented vnto them by the Sacramentes) of none effecte,

yet

yet it followeth not, that their office and pro-
pertie is suche.

M. How, and when is it, that the Sacra-
mentes haue their effect?

C. When a man receiueth them in faithe, VVhen t
Sacrame
dooe ta
their ef
sekyng onely in them Chriſte, and his grace.

M. What meanest thou by saiyng: that we
maie seeke nothyng els but Chriſt in them?

C. I signifie thereby, that we maie not oc- How ch
ought t
sought
in his S
cramen
cupie our mindes in considering the outward
signes, as though wee would seeke our salua-
tion in them: neither maie wee imagine, that
there is any peculiar vertue inclosed in them,
but contrariwise dooe take the Signe for an
aide, to leade vs straight to Chriſte, and to
seeke in hym saluation, and all our felicitie.

M. If faithe then bee required in the mini-
stration of them, how are thei giuen vnto vs,
to strengthen vs in the Faithe, and to assure
vs of Gods promises?

C. It is not enough that faith be once be- The Sac
mentes
meanes
nourish
faithe.
gun in vs for a tyme, but it must still be nou-
rished and maintained, so that it maie growe
daiely, and bee increased in vs. For the nou-
rishment, strength, and encrease thereof, God
hath giuen vs the Sacramentes, the whiche
thyng Sainct Paule declareth, saiyng: that
the vse of them is, to seale the promises of Roma.

God

God in our hartes.

M. But is not this a token of infidelitie, when we doe not beleue the promises of God vnlesse thei be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a token of a weake faithe, and yet the faithe of all the Children of God is suche, notwithstandyng, thei cease not therefore to bee faithfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certain remnauntes of vnbeleef in our flesshe: and therefore we must indeuour by all meanes continually to profite, and increase in faithe.

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n are
fullie
fecte in
life.

Minister.

Sondaie.
w many
raments
e be.

HOw many Sacramentes bee there in the churche of Christ?

C. There bee but twoo, whiche bee common vnto all men, and whiche Christe hym self ordeined for the faithfull.

M. What be thei?

C. Baptisme, and the holie Supper.

M. In what poinctes doe thei agree, and wherein differ thei the one from the other?

hip-
e.

C. Baptisme is vnto vs an entrie into the Churche: For it witnesseth vnto vs, that where

where as wee were before straungers from God, he doeth now receiue vs into his family. The Supper of the Lords a testimonie vnto vs, that God will nourishe, and refreshe vs with foode; euen as a good maister of an house studieth to sustaine, and feede suche as be of his housholde.

M. To the ende that we may vnderstande them bothe, so muche the better, let vs consider them a parte, one after another: first, what is the signification of Baptisme?

C. It standeth in two poinctes: first, our Lorde representeth vnto vs herein the remission of synnes: secondly, our regeneration.

Minister.

WHat similitude hath Water with those thinges, that it may represent the?

C. First the remission of sinnes, is a maner of washyng, whereby our soules are clensed from their filthines, euen as the filth of our bodies is washed awaie with water.

M. What saiest thou of regeneration?

C. Because the beginnyng of our regeneration standeth in the mortification of our nature, and to the ende that we become newe creatures through the spirite of God, therefore the water is powred vpon the head, to signifie that we are deade, and buried, and that

in suche sorte, that our risyng againe into a new life, is therewithall figured in that, that the powryng of the water, is but a thyng of a very shorte continuaunce, and not ordeined that we should be drouned thereby.

M. Thou meanest not, that the Water is the washyng of our soules.

C. No: for that belongeth to the blond of our Sauiour Christ alone, whiche was shed that all our filth might bee wiped awaie, and that we might be compted pure, and without spot, euen before God: the whiche thyng then taketh effect in vs, what tyme our consciences bee sprinckeled therewith by Gods holie spirite, but the Sacrament doeth testifie, and declare it vnto ss.

M. Meanest thou then, þ the water stãdeth in none other steede vnto vs, but as a figure?

C. It is suche a figure, as hath the veritie ioyned vnto it: for God keepeth his promise, and deceiueth no man: wherfore it is certaine that remission of synnes, and newnesse of life is offred vnto vs in Baptisme, and that wee receiue the same there.

M. Is this grace receiued indifferently of all men.

C. No: for diuers through their wickednesse, cause it to stande them in no steede, neuerthe-

nertheleſſe, the Sacrament looſeth not his propertie, albeit that none feele the comfoꝛte thereof, but onely the faithfull.

Q. What thyng is that, whereby our regeneration is wrought in vs?

C. By the death and Reſurrection of our Sauiour Chriſte: Foꝛ his death ſtandeth in this ſteede vnto vs, that by it our olde Adam is crucified, and our ſynfull Nature is as it were buried, ſo that it beareth no moꝛe rule in vs. As touchyng the newnes of life, which is to bee obedient to Gods will, that wee obtaine by his Reſurrection.

VVher we ar[e] nued [i]ſpirite.

Q. How doe we obtaine this grace in Baptiſme?

C. Becauſe wee are there cloathed with Chriſte, and induced with his holy ſpirite, if ſo be that wee make not our ſelues vnwoꝛthy of his pꝛomiſes, whiche be there giuen vnto vs.

Q. As touchyng our parte: what is the right vſe of Baptiſme?

C. The right vſe thereof ſtandeth in faith and repentaunce: that is, in that wee be ſure, that wee haue our conſciences clenſed in the bloud of Chriſt: and in that wee bothe feele in our ſelues, and make it knowen to others by our woꝛkes, that his ſpirite abideth in vs, to moꝛtifie our affections, and ſo to make vs

VVher the rig[ht] ſinge[r] Baptiſ[me] ſtaude

ready to doe the will of God.

Minister.

SEyng all this is required in the right vsyng of Baptisme, how is it that little children be Baptized?

C. I did not meane, that faithe and repentaunce, ought alwaies to goe before the ministration of this sacrament: for that is onely requisite in them that bee of age and discretion, so that it is sufficient, if the little children shewe forthe the fruites of Baptisme, when they are come to sufficient age to knowe it.

M. How wilt thou proue, that there is no inconuenience in this doyng?

C. For in like maner Circumcision was a Sacrament of repentaunce, as Moyses and the Prophetes doe witnesse, and also a Sacrament of faithe, as Sainct Paule teacheth, and yet God did not debarre little children, from the receiuyng of the same.

M. No: But art thou able to proue sufficiently, that there is a good reason, that they should bee receiued to Baptisme, as that the other should be Circumcised?

C. Yea: for the same promises, which God did make in tyme past, to his people of Israel are now extended vnto al coastes of the world.

M. And followeth it therfore, that we must

vse

vse also this signe?

C. Yea, if we will consider the thing effectually: For Christe hath not made vs partakers of that grace, whiche belonged in tyme past to the Children of Israell, to the intent he would in vs diminishe or obscure it, but rather to shewe forthe his goodnesse more euidently, and in greater aboundance.

M. Doest thou coumpt then, that if we did deny Baptisme to little children, the grace of God should bee diminished, by the commyng of Christe?

C. Yea surely: For wee should be by that meanes destitute of the expresse Signe of Gods bountifull mercie towardes our children, the whiche thyng thei that were vnder the Lawe had: and in very deede this thyng serueth highly to our comforte, and to the stablishyng of the promes, whiche hath been made vnto vs from the beginnyng.

M. Thy mynde is then, that for as muche as it pleased God in old tyme, to declare hym self to bee our Sauiour, yea, of little children, and that hee thought it also good to seale his fauorable promes in their bodies, by an outwarde Sacrament, that therefore it is verie good reason, that there bee no lesse tokens of assurance after Christes commyng, since the

selfsame promise continueth still, and is more openly uttered, aswell by worde as deede.

C. Yea: and moreouer, it seemeth a thing worthy of notable reprehẽsion, if men would doe so muche wrong vnto children, as to deny them the signe, whiche is a thyng of lesse price, since the vertue and substaunce of Baptisme belongeth vnto thẽ, which is of much higher estimation.

M. For what consideration ought wee to Baptise little children?

C. In token that thei are inheritors of the blessyng of God, whiche is promised to the seede of the faithfull, that when they come to age, they should bee instructed what the meanyng of Baptisme is, to profite them selues thereby.

Minister.

LET vs now speake of the Supper, and first what is the signification thereof?

C. Our Lorde did ordaine it, to put vs in assuraunce, that by the distribution of his bodie and bloud, our soules are nourished, in the hope of life euerlastyng.

M. Why is it that our Lorde representeth vnto vs, his body by the bread, and his bloud by the wine?

C. To signifie vnto vs, that what proper-

tie

tie the bread hath towardes our bodies, that is, to feede, and sustayne them in this transitorie life, the selfsame propertie also his bodie hath touching our soules, that is, to nourishe them spiritually. And in like maner, as the wine doeth strengthen, comforte, and reioyce man, euen so his bloud is our full ioye, comfort, and spirituall strength.

Christ c
reth to
his bod
the bre
and his
bloud b
the wi

M. Doest thou meane, that we must be indeede, partakers of the bodie and bloud of the Lorde?

C. I meane so: For since the whole trust and assurance of our saluation doeth consist in the obedience, whiche hee hath performed vnto God his Father (in that that God doeth accept and take it, as if it were ours) wee must first possesse hym, seeyng that his benefites doe not belong vnto vs, vntill hee haue first giuen hym self vnto vs.

The or
staie o
truste.

M. Why? did not Christ giue him self vnto vs, what tyme he gaue hym self to bee crucified, that thereby we might be brought into the fauour of God his father, and bee deliuered from damnation?

C. Yes: but that doeth not suffice, vnlesse we doe receiue hym withall, in suche sorte as wee maie feele in our consciences, the fruite, and efficacie of his death and passion.

M. Is not faithe the ready meanes, to receiue Christ by?

C. No doubt: and not onely in that we beleue, that he dyed and rose againe, to deliuer vs from euerlastyng death, and to procure vs also euerlastyng life, but also by that hee dwelleth in vs, and is ioyned with vs, as the head with the members, to the ende to make vs partakers of all his graces, by the force of this ioynyng together.

r what we re- christ

Minister.

ndaie.

HAue we Christ ioyned vnto vs by none other meanes, then by his Supper?

C. Yes: for we receiue Christ with the fruition of his benefites, by the preachyng of the Gospell, as S. Paule witnesseth, in that that our Lorde Iesus Christ doeth promes vs therein, that we

r. I.

5.

6. are bone of his bones, and flesh of his flesh: and againe, that he is the bread of life, whiche came doune from Heauen to nourish our soules, and in an other place, that wee are one

17. with hym, euen as he hym self is one with his father, and suche like.

M. What is there more to bee had in this Sacrament? Or to what vse doth it serue vs besides?

C. This

C. This is the difference, that this our ioynyng together is more euidently, and plenteously set forthe vnto vs: albeit our Sauiour Christ, be in verie deede exhibited vnto vs, bothe by Baptisme, and by the preachyng of his worde, yet that is but in a parte, as it were, and not fully.

M. What is it then briefly, that wee haue by this signe of bread?

what doth the signe of bread teach vs.

C. That the bodie of our Lorde Jesus, for so muche as it was once offered vp for vs in Sacrifice, to bryng vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that wee are partakers of this reconciliation.

what is signified to vs by the wine.

M. And what haue we by ỹ signe of wine?

C. It assureth vs that as our Lord Jesus, did shedde his bloud once on the Crosse for a full price, and satisfaction of all our synnes, euen so hee nowe giueth it vnto our soule to drinke, whereby wee should not doubt to receiue the fruite, and benefite thereof.

M. By these thine answers I gather, that the Lordes supper doth direct vs to the death and Passion of our Sauiour Christe, to the intent wee maie bee partakers of the vertue thereof.

C. It doeth so: for euen then the onely and euerlasting Sacrifice, was offered vp for our

redemption. Wherfore there remaineth now nothyng els, but that wee should haue the fruites thereof.

M. The Supper was it not then ordeined, to offer vp the bodie and bloud of our Sauiour to God his father?

Christ alone is the euerlastyng bishop. Hath. 26. Heb. 5.

C. No: for there is none but he alone, vnto whom that office belongeth, for so muche as he is the euerlastyng Sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his body, and not offer it.

Minister.

3. Sondaie. The ordaining of two signes was for our weakenes.

Herefore bee there two signes instituted?

C. Our lord did that to helpe our infirmitie, signifiyng that he is as well the drinke, as the meate of our soule, to the ende wee might bee content to seeke our nourishment fullie, and wholy in hym, and no where els.

M. Doeth the seconde signe, whiche is the Cuppe, belong indifferently vnto all men?

C. Yea, and that by the commaundement of our Sauiour Christ, contrary whereunto we maie in no wise doe.

M. Receiue we in the supper onely the tokens of the thinges afore rehersed: either are they effectually in deede there giuen vnto vs?

C. For

C. For so muche as our sauiour Christ is the truthe it self, it is moste certaine, that the promises, whiche he made at his Supper, be there in deede accomplished, and that whiche is figured by the signes, is truely performed: so then, accordyng as he there made promise, and as the signes doe represent, there is no doubte, but hee maketh vs partakers of his very substaunce, to make vs also to growe into one life with hym.

M. How maie this be doen, seing the body of our Sauiour Christ is in heauen, and we are here as Pilgrimes on the yearth? How we receiue Christ in the Supper.

C. Verely it commeth to passe, by the wonderous and vnsearchable worckyng of his spirite, who ioyneth easely together, thinges beyng farre asonder in place.

M. Then his body is not presently included in the bread, neither his bloud contained within the cuppe.

C. No: but cleane contrariwise, if we will haue the substaunce of the Sacrament, wee must liste vp our hartes into Heauen, where our sauiour Christe is in the glory of his Father, from whence we haue sure hope, that he will come for our redemption: and therefore we maie not searche hym in these corruptible elementes. VVhat is to be doen if we will receiue the substance of the Sacrament.

M. So

M. So then thy iudgement is, that there be two thynges in this Sacrament: the substaunce of Bread and Wine, whiche wee see with the eye, touche with our hand, taste with our mouthe: and also Christe, by whom our soules are inwardly nourished.

Pledges of our resurrection.

C. You saie truth: and in such sort that we haue therewith also a sure token, and as it were, a pledge of the rysing again of our bodies, in so much as thei are already made partakers of the signe of life.

Minister.

54. Sondaie 1. Corin. 11.

HOw ought this sacramēt to be vsed?

C. Sainct Paule teacheth the right maner of the vsyng thereof: whiche is that euery man examine hym self, before that he come vnto it.

M. Wherein ought a man to examine him self?

C. He must consider whether he bee a true member of Christ?

M. Wherby may a man haue sure knowledge thereof?

The sure tokens of a true Christian.

C. If he haue true faith, and repentaunce, and doe loue his neighbour with an vnfeined loue, not keepyng in his harte any rancour, hatred, or debate.

M. But is it requisite, to haue a perfecte faith,

faith, and perfect loue?

C. Wee muſt needes haue bothe ſounde, right, and not counterfeited: but to ſpeake of ſuche a perfection, as vnto whiche nothyng can be added, it can not be found in man: alſo this Supper had beene a thyng ordeined in vaine, if none were meete to come to it, vnleſſe he were throughly perfect.

M. By this ſaiyng, our imperfection doth nowhit hinder vs, from comming thervnto.

C. Rather contrariwiſe, it ſhould ſtand vs in no ſtede, if we were not vnperfect: for it is an helpe and ſuccour againſt our infirmitie.

M. Doe theſe twoo Sacramentes ſerue to none other ende, but to ſuppoꝛt and beare vp our imperfection?

C. Yes: they are alſo ſignes and badges of our profeſſion, that is to ſay, by them we proteſt openly, that we are the people of GOD, and make open profeſſion of our Chriſtian religion.

M. What ſhall we then iudge of hym, that refuſeth to vſe them?

C. We ought not to compt him a Chriſtian man: for in ſo doyng, he refuſeth to confeſſe hymſelf to be a Chriſtian, & what is that els? but as it were couertly to refuſe Chriſt?

M. Is it enough to receiue them bothe,

once

once onely in our life tyme?

How it is that we receiue the supper oftentymes, though we may be but once baptised.

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawfull to bee Baptised againe: But it is otherwise to bee thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doth bring, and receiue vs into his Churche, and when he hath once receiued vs, hee declareth also to vs by the supper, that he will feede vs continually.

Minister.

15. Sondaie. To whom the ministration of the Sacramentes doe belong.

TO whom belongeth the Ministration of Baptisme, and the Lords Supper?

C. Unto them, who haue the charge to preache openly in the Church: for the preachyng of Gods word, and the ministration of the Sacramentes: bee thinges ioyntly belongyng to one kinde of office.

M. Is there not a proofe to be brought for this, out of the Scripture?

C. Our Lord giueth speciall charge to his Apostles, as well to baptise as to preach, and as touchyng the Supper, he giueth them iniunction to folow his example, now he did the parte of a Minister, in y he gaue it to others.

ath. 28.

M. The Pastours, who be the ministers of the Sacramentes, ought they to receiue indifferently, euery person that commeth?

C. As

C. As touchyng Baptisme, for asmuch as there bee none in our tyme Baptised, but little childzen, there ought to be no choyse vsed, but as concernyng the Supper, the Minister muste refuse to giue it to them that bee vtterly vnworthie.

who ought to be shut out from the Supper.

M. Wherefore?

C. Because that otherwise the Supper of the Lorde should be defiled, and dishonoured.

M. But yet our lord admitted Judas to the holy supper, notwithstanding his wickednes?

C. Yea: for his wickednesse was hetherto hidde albeit our Lord knewe it right wel, yet was it not notorious, and knowen vnto men.

VVherfore Iudas was admitted.

M. What waie is to be vsed then, towards the hypocrites?

C. The Minister ought not to exclude, and shut them out as vnworthy. but he must tary vntill it shall please GOD, to make their close wickednesse knowne.

M. What if he hym self knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficient cause for hym to deny them the Supper, vnlesse he haue the thyng tried by sufficient proofe, and therwith the iudgement of the Churche.

M. It is then meete, to haue a pollitique order touchyng this matter.

C. What

C. What els: If the congregation be well ordered, there must be certaine appointed to watche, and take diligent heede, for suche open crimes as maie bee committed: and they hauyng authoritie, ought in the name of the whole Churche, to inhibite suche as be by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

¶ The ende of the instruction of children in the faithe.

¶ The maner to examine children before they be admitted to the Supper of the Lorde.

Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, and in Jesus christ his sonne, and in the holie Ghoste, and looke to be saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost be they any more then one God?

C. No: although they bee distinct in persons.

M. What is the effect of thy faithe?

C. That God the father of our lorde Jesus

Chryst

Chriſte (and ſo by hym of vs all) is the begin-
nyng, and principall cauſe of all thinges, the
whiche he gouerneth in ſuche ſorte, that no-
thyng can bee doen without his ordinaunce,
and prouidence. Nexte, that Jeſus Chriſte
his Sonne, came doune into this worlde, and
accompliſhed all thynges, whiche were ne-
ceſſarie for our ſaluation: and aſcended into
heauen, where he ſitteth at the right hande of
the Father, that is, that he hath all power in
heauen, and in yearth, and ſhall come againe
from thence, to iudge the whole worlde. Fur-
thermore, that the holy Ghoſte is very God,
becauſe he is the vertue, and power of God,
and printeth in our heartes, the promiſes
made vnto vs in Jeſus Chriſte. And finally,
that the Churche is ſanctified, and deliuered
from their ſynnes, through the mercies of
God, and ſhall after this life, riſe againe to
life euerlaſtyng.

Y. Muſt we ſerue God, according as he
hath commaunded: or els as mens traditions
teache vs.

C. We muſt ſerue hym, as he hath taught
vs by his woorde, and commaundementes,
and not according to the commaundements
of men.

Y. Canſt thou keepe Gods commaunde-

mentes of thy self?

C. No verely.

M. Who then doth keepe, and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee this holie Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doeth curse, and reiect all such as doe not in euery point fulfill his commaundementes.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

M. How so?

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his father.

M. To whō doest thou make thy praiers?

C. I praie to God in the name of our lord Iesus Christ our aduocate, and mediatour, referring all my praiers to that scope, which Christ our Sauiour hath left vs a moste sufficient and absolute rule.

M. How many Sacraments are there in Christes Churche.

C. Two

C. Two: Baptisme, & the lordes Supper.

M. What is meant by Baptisme?

C. First, it signifieth that wee haue forgiuenesse of our sinnes by the bloud of Christe. Secondly, it setteth before our eyes our regeneration, or newe spirituall birth.

M. What signifieth the supper of the lord?

C. That by the spirituall eating, and drinkyng of the bodie and bloud of our Lorde Iesus Christ, our soules are nourished vnto life euerlasting.

M. What doeth the bread and wine, represent in the Lordes Supper.

C. That as our bodies are nourished therwith, our soules are sustained, and nourished with the vertue of Christes bodie and bloud: not that they are inclosed in the bread, and wine, but we must seeke Christ in heauen, in the glorie of God in his father.

M. By what meanes may we attaine vnto hym there?

C. By faith, whiche Gods spirit worketh in our hartes, assuring vs of Gods promises made to vs in his holy Gospell.

¶ The ende.

¶ A praier to be said in the mornyng.

ALmightie, and most gracious God, we hartely thank thee for the sweete sleepe, and comfortable rest, whiche thou hast giuen vs this night, and for almuch as thou hast commaunded by thy holy worde that no man should bee idle, but all occupied in Godly and vertuous exercises, euery man accordyng to his callyng, wee moste humbly beseche thee, that thine eyes may extende vpon vs, dayly defende vs, cherishe, comforte, and gouerne vs, & all our counsailes, studies and labors, in suche wise, that we may spend and bestowe this daie, accordyng to thy most holy will, without the hurtyng of our neighbours, and that wee may diligently, and warely eschue, and auoyde al thinges that should displease thee, sette thee alwaies before our eyes, liue in thy feare, worlyng that may be found acceptable before thy diuine maiestie: Through Iesus Christ our Lorde. So be it.

¶ *The confession of our synnes.*

ETernall God, and most mercifull father, wee confesse, and acknowledge here before thy diuine maiestie, that wee are miserable 1 synners, 2 conceiued, and borne in synne, and iniquitie, so that in vs there is 3 no goodnesse. For the 4 flesh euermore rebelleth against the spirite, whereby

Rom. 3. a.
al. 14. b.
Psal. 51. a.
Rom. 7. a.
Gala. 5. a.

we

wee continually transgresse thyne holy pre-
ceptes, and commaundementes, and so pur-
chase to our selues, through thy iuste iudge-
ment *death, and damnation. Notwithstan- Rom.2.
dyng, O beauenly father, for asmuche as wee Iere.3.g.
are displeased with our selues, for the synnes Esay.20.b.
that wee haue committed against thee, and
do vnfeinedly repent vs of the same, we most
humbly beseech thee, for Iesus Christes sake
to shewe thy mercy vpon vs, to forgiue vs all
our synnes, and to encrease thyne holy spirite
in vs, that we *acknowledgyng from the bot- Colo.2.
tome of our hartes, our owne vnrighteous- Rom.6.a.
nesse, may from henceforth not onely morti- Ephe 3.c.
fie our sinfull lustes and affections, but also 1.Pet.2.
bryng forth suche fruites, as may bee agrea-
ble to thy most blessed will, not for the wor-
thines thereof, but for the *merites of thy de- Rom.5.a.
arly beloued sonne Iesus christ our onely sa- Heb.9.d.
uiour, whom thou hast already giuen an obla- Ephes.2.c.
tion and offryng for our sinnes, and for whose Ihon.14.
*sake we are certainely persuaded, that thou and 16.c.
wilt deny vs nothing, that wee shall aske in Math.7.
his name, accordyng to thy will. For thy spi-
rite *doeth assure our consciences, that thou Iames.1.
art our heauenly father, and so louest vs thy 1.Ihon.3.
children through hym, that *nothyng is able Rom.8.h
to remoue thyne heauenly grace, and fauour *Rom.8.

from vs. To thee therefore O Father, with the Sonne, and the holie Ghost, be all honour and glorie, worlde without ende. So be it.

¶ *A Confession of our sinnes.*

O Mercifull, and moste louyng Father, whose loue is infinite, whose mercie indureth for euer, wee synfull creatures, trusting in thine vnspeakeable goodnes, and loue towardes vs, doe appeare this morning before thy diuine Maiestie, moste humbly confessing our manifolde synnes, and innumerable transgressions of thy commaundementes, and fatherly will: against thee onely, against thee, O Lorde, haue we sinned, we acknowledge our offences, wee accuse our selues vnto thee, O mercifull lorde, and will not hide our vnrighteousnesse, wee finde in our selues nothing but ignorance of thy will, and disobedience, mistrust, doubtfulnesse in thy goodnesse, incredulitie, hatred, and contempt of all spirituall thinges, self loue, confidence in our selues, and feruent lusting after carnal thinges of this worlde: and this tree of our corrupt nature, bryngeth forthe continually in vs none other fruites, but rotten and vnsauery woorkes of the flesh, in thoughtes, woordes, and doynges vnto condemnation. Wherefore wee humbly beseche thy fatherly

goodnesse

goodnesse, euen for thy sonne Jesus Christes sake (whom thou hast set forth for a purchaser of mercie vnto vs, through faith in his bloud) make our hartes cleane, take away our stony hartes, and giue vnto vs a true and liuely faith, whiche shall worke continually by loue through christ, haue mercie vpon vs, forgiue vs our sinnes, for thy sonnes sake, certifie our consciences of remission of the same, by thy holie spirite, by whose operation so mortified in vs, our old man, the whole bodie of sinne, ẏ we continually diyng vnto sinne, maie walke in newnes of life, to ẏ glory of thy holy name through Jesus Christ our Sauiour. Amen.

¶ A forme of Praiers to bee vsed in priuate houses, euery mornyng, and euenyng.

Mornyng Praier.

ALmightie God, and moste mercifull father, we doe not* present our selues here before thy maiestie, trustyng in our owne merites, or worthinesse, but in thy manifold mercies: whiche hast promised to heare our praiers, and* graunt our requestes, whiche wee shall make to thee, in the name of thy beloued sonne Jesus Christ our Lord, who hath also commaunded vs to assemble our selues together in his * name, with full assuraunce that he will not onely bee emong

Daniel.9

Ihon.16

Math.1

vs, but also bee our mediatour, and aduocate
.Tim.8.b. towardes thy maiestie, that we may* obtaine
.Ihon.3. all thynges, whiche shall seeme expedient to
thy blessed will, for our necessitie. Therefore
wee beseeche thee, most mercifull Father, to
tourne thy louyng countenaunce towardes
Palm.32.a. vs * and impute not vnto vs, our manifolde
synnes and offenses, whereby wee iustly de-
serue thy wrath, and sharpe punishment, but
rather receiue vs to thy mercie, for Jesus
Christes sake, accepting his death, and passi-
Ihon.2.a. on, as a iust* recompence for all our offences
in whom onely thou art pleased, and through
whom thou canst not be offended with vs.

And seyng that of thy greate mercies, we
haue quietly passed this night, graūt, O hea-
uenly Father, that we may bestowe this daie
llo.4.c. wholy in thy seruice, so that all our *though-
tes, wordes and deedes, maie redound to the
glorie of thy name, and good ensample to all
men: who seyng our good workes, maie glo-
rifie thee our heauenly father.

And for asmuch as of thy mere fauour and
ne.2.d. loue, thou hast not onely created vs to thyne
owne similitude and likenesse, but also haste
chosen vs to be heires with thy deare Sonne
Jesus Christe, of that immortall kingdome,
whiche thou preparedst for vs, before the be-
ginning

ginning of the worlde, we beseche thee to *increase our faithe, and knowledge, & to lighten our hartes with thyne holie spirite, that wee may in the meane tyme, liue in godly conuersation, and integritie of life, knowyng * that Idolaters, adulterers, couetous men, contencious persons, dronkars, gluttons, and suche like, shall not inherite the kingdome of God. Luke. 17. Gala. 5. d.

And because thou hast commaunded vs to praie one for an other, we do not onely make request, O Lorde, for our selues, & them that thou haste already called to the true vnderstandyng of thyne heauenly will, but for all people and nations* of the world, who as they knowe by thy wonderfull workes, that thou art God ouer al, so thei may bee instructed by thyne holy spirit, to beleue in thee their onely sauiour and redemer (But for asmuch as thei can not* beleue, except thei heare, or can not heare, but by preaching, and none can preach except thei be sent) therfore, O Lord, raise vp faithfull distributers of thy misteries, who settyng aparte all worldly respectes, maie both in their life and doctrine, onely seeke thy glorie. Contrarily confound * Sathan Antichrist, with all hirelinges, and Papistes, whō thou hast alredy cast of into a reprobate sence that they may not by sectes, scismes, heresies Actes. 10. 1. Timo. 2. Rom. 10. Rom. 16

and errours disquiete thy little flocke. And
because, O lorde, we are fallen into the latter
2.Tim.4. daies and daungerous tymes, wherein igno-
raunce hath gotten the vpper hande, and Sa-
than with his ministers seeke by all meanes,
to quench the light of the Gospell, we beseech
thee to maintaine the cause, against those ra-
Ezech.10. uenyng Wolues, and strengthen all thy ser-
uauntes, whom thei keepe in prison, and bon-
dage, for the confession of thy truthe. Let not
thy long suffering be an occasion, either to in-
crease their tirannye, or to discourage thy chil-
dren, neither yet let our sinnes, & wickednes
bee an hinderaunce to thy mercies, but with
speede, O Lord, consider the greate miseries,
and afflictions of thy poore Church, which in
sondrie places, by ỹ rage of enemies is gree-
uously tormented, and this wee confesse, O
Lorde, to come moste iustly for our synnes,
whiche (notwithstandyng thy manifolde be-
nefites, wherby thou doest dayly allure vs to
loue thee, and thy sharpe threatninges, wher-
by we haue occasion to feare thee and spedily
to repent) yet continue in our owne wicked-
nes, and feele not our hartes so touched with
the displeasure of our sinnes, as we ought to
doe, therefore, O Lorde, create in vs newe
hartes, that with feruent myndes wee maie

be-

bewaile our manifolde sinnes, and earnestly repent vs, for our former wickednesse, and vngodly behauiour towardes thee, and whereas we cannot of our selues purchase thy pardon, yet wee humbly beseeche thee for Iesus Christes sake, to shewe thy mercie vpon vs, and receiue vs againe to thy fauour. Graunt vs deare father, these our requestes, and al other thinges necessaie for vs, and thy whole Church, according to thy promises in Iesus Christ our lorde: in whose name we beseeche thee, as he hath taught vs saiyng: Our fa. &c. Rom. 12. 1. Cor. 3. Luke. 17.

¶ Thankes giuyng before Dinner.

O Heauenly father, which art the fountayne, and full treasure of all goodnesse, wee beseeche thee, to shewe thy mercies vpon vs thy children, and * sanctifie these giftes, whiche we receiue of thy mercifull liberalitie, grauntyng vs grace so to vse them * soberly, and purely, accordyng to thy blessed will: so that hereby we maie acknowledge thee to bee the auctour, and giuer of all good thinges, and aboue al that wee maie remember continually to seeke the* spiritual foode of thy word: wherewith our soules may be nourished euerlastingly, through our Sauiour Christe, who is the true* head of life whiche came doune from heauen, of whom Ihon. 9. c. Ihon. 6. c. Titus. 2. c. 1. Tim. 4.

whosoeuer

whosoeuer eateth shall liue for euer. So be it.

¶ Thankes giuyng after Dinner.

GLorie, prayse, and honour be vnto thee most mercifull, and omnipotent Father, who of thyne infinite goodnesse hast created man, to thine owne Image, and similitude, who also hath fedde, and dayly feedest of thy most bountifull hande, all liuyng creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest repleniche our soules, with the perfect knowledge of the liuely word, of thy beloued sonne Iesus christ, to whom be prayse, glory, and honor for euer.

God saue the Churche vniuersall: GOD comforte them that be comfortlesse: Lorde increase our faithe: O Lorde, for Christe thy sonne sake, be mercifull to the common wealthes, where thy Gospell is truely preached, and harbour graunted to the afflicted members of Christes body: and illuminate accordyng to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

¶ Thankes giuyng before Supper.

ETernall and euerliuyng God, Father of our Lorde Iesus Christe, who of thy moste singuler loue, whiche thou beareste to mankind, hast appoincted to his sustenaunce,

naunce, not onely the fruites of the yearth, but also the foules of the ayre, and beastes of the yearth: and fishes of the sea, and hast commaunded thy benefites to be receiued, as frō thine handes, with thankesgiuyng, assuryng thy children, by the mouthe of thyne Apostle, that to the cleane all thynges are cleane, as the creatures, whiche bee sanctified by thy worde, and by prayer: graunt vnto vs so moderatly to vse these thy giftes present, that the bodies beyng refreshed, the soules may be more able to proceede in all good workes, to the prayse of thy holy name. So be it. Titus. 2.

¶ Thankes giuyng after Supper.

THE God of all power, who hath called from death, ỳ great pastor of the sheepe, our Lord Jesus: cōfort and defende the flocke, which he hath redeemed by the bloud of the eternall Testamente: increase the nomber of true preachers: represse the rage of obstinate Tyrantes: mittigate, and lighten the hartes of the ignorannt, relieue the paine of suche as be afflicted, but especially of those that suffer for the testimonie of his truth, and finally, confounde Sathan, by the power of our Lorde Jesus Christ. God saue the Queene, &c.

¶ Euenyng Prayer.

Oh

OH Lord God, father euerlasting and full of pitie, wee acknowledge and confesse, ke.15.8c that we be* not worthie to lift vp our eyes to heauen, muche lesse to present our selues before thy maiestie with confidence, that thou wilce heare our prayers, and graunt our requestes, if wee consider our owne deseruinges. For our consciences doe accuse vs, & our sinnes witnesse against vs, and we know that thou art an vpright Judge, whiche doest not d.2.8. iustifie the sinners and wicked men, but* punishest the faultes of all suche as transgresse m.50.e. thy commaundementes. Yet most mercifull Father, since it hath pleased thee * to commaunde vs to call on thee, in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues as it were swa- m.28.a. lowed vp of death* and desperation, we vtterly renounce al worldly confidence, and flee to thy soueraine bountie, as our onely staie and .12.9.b. refuge, beseching thee not to call* to remembraunce, our manifolde sinnes and wickednesse, whereby wee continually prouoke thy wrathe and indignation against vs: neither our negligence and vnkindnesse, whiche haue neither worthely esteemed, nor in our liues sufficiently expressed the sweete comfort of thy gospell reuealed vnto vs: but rather to accept

the

the obedience and death of thy Sonne Jesus Christ, who by offeryng vp his bodie in *Sacrifice once for all, hath made sufficient recõpence for all our sinnes. Haue mercie therefore vpon vs, O lord, and forgiue vs our* offences. Teach vs by thy holy spirite, that wee may rightly waie them and earnestly repent for the same, and so muche the rather, O lord, because that the *reprobate and suche as thou hast forsaken, can not praise thee, nor call vppon thy name, but the repenting hart, the sorowfull mynd, the conscience oppressed, hungryng and thirstyng for thy grace, shall euer set forthe thy praise and glorie. And albeit wee bee but * wormes and dust, yet thou art our creatour, and we bee the worke of thyne handes: yea, thou art our *father, and we thy children, thou art our shepherd, and we thy flock: thou art our redeemer, & we thy people whom thou hast bought: thou art our GOD and we thine inheritance. Correct* vs not therfore in thyne anger, O Lorde, neither accordyng to our desertes punishe vs, but mercifully chastice vs with a fatherly affection, that all the worlde maie knowe, that at what* tyme soeuer a sinner doth repent him of his sinne from the bottome of his harte, thou wilt put awaie his wickednes out of thy remembraunce, as

Heb.9.d

Psalm.1

Psalm.5

Psalm.5

Psalm.1

Psalm.1

1.Cor.5

Iere.10.

Psalm.5

Eze.18.

thou

thou hast promised by thine holy Prophete.

Finally, for asmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined hym the day to trauaill, graunt O deare father, that wee may so take our bodyly reste, that our soules maie continually
ke.22. *watche for the tyme, that our Lorde Iesus
th.5.b. Christ, shall appeare for our deliueraunce out of this mortall life, and in the meane season, that wee, not ouercome by any phantasies, dreames, or other temptations, may fully set our myndes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe
ke.12. be not excessiue, or ouermuche, after the insatiable desires of our flesh: but onely sufficient to content our weake nature, that wee may be the better disposed, to liue in all godly conuersation, to the glory of thy holy name, and profite of our brethren. So be it.

¶ A praier made at the first assemble of the church when the confession of our Faith, and whole orders were there redd, and approued.

eg.8.b. O Lord God almightie and father most mercifull, there is none like thee in heauen, nor in earth, which worke al thinges for the glory of thy name, and the comforte of thyne electe

thou

thou diddest once make man ruler ouer all thy creatures, and* placed him in the garden of all pleasures, but how soone alas, did he in his felicitie forget thy goodnes? Thy people Israell also in their wealth, did euermore run astraie, abusing thy manifolde mercies, like as all flesshe continually rageth when it hath gotten libertie and external prosperitie. But suche is thy wisedome adioyned to thy mercies, deare father, that* thou seekest all meanes possible, to bryng thy children to the sure sence, and liuely feelyng of thy fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciously correctyng all thy children, whom thou receiuest into thyne housholde. Wherefore wee wretched, and miserable synners, render vnto thee moste humble, and hartie thankes, that it hath pleased thee to call vs home to thy folde, by thy fatherly correction at this present, whereas in our prosperitie, and libertie, wee did neglect thy graces offered vnto vs. For the whiche negligence, and many other greeuous sinnes, whereof wee nowe accuse our selues before thee, thou mightest moste iustely haue geuen vs vp to reprobate myndes, and induration of our hartes, as thou haste doen other. Oh Lorde

Ge.1.d.3.b

Gene.4.d.

Exod.23.b

Exod.18.b

Heb.12.a. Prouer.7.

Rom.1.d.

Psalm.8.2. God, what are wee, vppon whom thou shouldest shewe this greate mercie? O moste louyng Lord, forgiue vs our vnthankefulnesse, and all our sinnes, for Jesus Christes sake, O heauenly father, increase thine holie Spi-
Gala.4. rite in vs, to teache our hartes to crie *Abba, deare Father, to assure vs of our eternall election in Christ, to reueile thy will, more and more towardes vs, to confirme vs so in thy truthe, that wee maie liue, and dye therein: and that by the power of the same spirite, we maie boldly giue accomptes of our faithe to all men, with humblenesse, and meekenesse, that whereas they backbite, and slaunder vs as euill doers, they maie bee ashamed, and once stoppe their mouthes, seeyng our good
Peter.3. conuersation in Christ Jesus, for whose sake we beseeche thee, to assist thy persecuted people our brethren, gathered in all other places, to praise thy holie name, that thei, and wee consenting together in one *spirite, and truth,
Rom.6.b. maie all worldly respectes set a parte, seeke thy only honour and glory in all our, and their assembles. So be it.

¶ A godly praier to be saied at all tymes.

HOnour and praise bee giuen to thee, O Lorde God almightie, most deare Father of heauen, for all thy mercies,

and

and louyng kindneſſe ſhewed vnto vs, in that it hath pleaſed thy gracious goodneſſe, freely, and of thyne owne accorde, to electe and chuſe vs to ſaluation, before the begin-nyng of the worlde, and euen like continuall thankes bee giuen to thee, for creatyng vs af-ter thyne owne Image: For redeemyng vs, with the precious bloud of thy deare ſonne, when wee were vtterly loſte, for ſanctifyng vs with thyne holie ſpirite, in the reuelation and knowledge of thy holy woord, for helping and ſuccouryng vs in all our needes, and ne-ceſſities, for ſauyng vs from all daungers, of bodie and ſoule. For comforting vs ſo fa-therly in all our tribulations, and perſecuti-ons, for ſparyng vs ſo long, and giuing vs ſo large a tyme of repentaunce. Theſe bene-fites, O moſte mercifull Father, like as wee knowledge to haue receiued them of thyne onely goodnes, euen ſo wee beſeeche thee, for thy deare Sonne Jeſus Chriſtes ſake to graunt vs alwaies thyne holie ſpirite, where-by we maie continually growe in thankeful-neſſe towardes thee, to bee led into all truth, and comforted in all our aduerſities. O Lord ſtrengthen our faithe: kindle it more in fer-uentneſſe, and loue towardes thee, and our neighbour for thy ſake. Suffer vs not, moſte

deare father, to receiue thy woꝛde any moꝛe in vaine, but graunt vs alwaies the assistance of thy grace, and holie spirite, that in harte, woꝛde, and deede, wee maie sanctifie, and doe woꝛshipp to thy name. Helpe to amplifie, and increase thy kyngdome, that what soeuer thou sendest, we maie be hartely well content with thy good pleasure, and will: let vs not lacke the thing, O father, without the whiche wee can not serue thee, but blesse thou so all the woꝛkes of our handes, that we maie haue sufficient, and not to bee chargeable, but rather helpfull vnto others: bee mercifull, O Loꝛde, to our offences, and seing our debte is great, whiche thou hast foꝛgiuen vs in Jesus Chꝛiste, make vs to loue thee, and our neighbour so muche the moꝛe. Be thou our father, our capitaine, and defendour: in all temptations, holde thou vs by thy mercifull hande, that we maie bee deliuered from all inconueniences, and ende our liues in the sanctifiyng, and honour of thy holie name, thꝛough Jesus Chꝛist our Loꝛd, and onely Sauiour. Lette thy mightie hande, and out stretched arme, O Loꝛde be still our defence, thy mercie and louyng kindnes, in Jesus Chꝛiste thy deare sonne our saluation, thy true and holie woꝛde our instruction, thy grace and holie

spirite

spirite, our comforte, and consolation, vnto the ende, and in the ende. So be it.

O Lorde increase our faith.

The forme of the Confession of Faith, whereunto all subscribe, as are receiued to be scholers in the Vniuersitie of Geneua: and it is very profitable for all Townes, Parishes, and Congregations, to discerne the true Christians from the Anabaptistes, Libertines, Arians, Papistes, and other Heretikes.

I Proteste that I will followe, and holde the doctrine of faith, which is contained in the Catechisme of this Church, and to submit my self to the discipline, whiche is established here: neither will I ioigne my self, or consent to any Sectes, whiche might trouble the peace, and vnion, that God hath here approued by his worde.

And to declare this more at large, and to cut of all cauillations, and shiftes, I confesse that there is one GOD onely, to whom we must cleaue, to serue hym, and worship him, who is also our onely trust, and refuge. And although he bee of a pure substance, and vnmixte, yet is he distinct into three persones. Therefore I detest all heresies, whiche were condempned, aswell by the first Counsaile of Nice, as by the first Counsaile of Ephesus:

and in that of Calcidonia. Likewise all the errours, whiche haue beene renued by Seruet, and his adherentes, contenting my self with this simplicitie, that in the onely substaunce, and essence of God, there is the Father, who hath begotten from eternitie his woorde, and hath also had alwaie his spirite in hym self, and that euery one of these persons, hath his propertie in suche sorte, that the diuinitie remaineth still, in his perfection, and proper nature.

I confesse moreouer, that God hath created, not onely this visible worlde, to wit, the heauen and the yearth, and all that is therein cõtained, but also the inuisible spirites: whereof some haue continued in the obdienee of GOD, and the other haue fallen into perdition, through their owne malice. But the perseuerance, whiche the Angelles had, came by the free election of God, who continued his loue, and mercie towardes them, in giuyng them inuincible strength, to perseuere alwaie in goodnesse. Wherefore I detest the errour of the Maniches, whiche imagined that the Deuill was euill of nature, and had euen his originall, and beginnyng of hym self.

I confesse also, that God hath so created the worlde once, that hee is still gouernoure thereof:

thereof: in suche sorte that nothyng is doen, or can come, but by his counsaile, and prouidence. And albeit the Deuill, and the reprobate, labour to bring all thinges to confusion: yea, and the faithfull, by the faultes that they commit, peruert good order and iustice, yet God hath the chief superioritie aboue all, and turneth the euill into good, and how soeuer it be, he disposeth, and gouerneth all with a secret bridle, and after so wonderfull a fashion, that we must reuerence it with all humilitie, because we are not able to comprehende it.

I confesse likewise, that man was created to Gods Image, in full perfection of his spirite, will, and all partes, faculties, and power of his soule, and that all the corruption and vice that is now in hym, proceedeth of that, that Adam our father did separate hymself from God by his rebellion, and in leauing the fountaine of life, and of all goodnes, made hym self slaue to all miserie: so that wee are euery one, borne in originall synne, and are all accursed of GOD, and damned from our mothers wombe, not onely through an other mans faultes, but for the wickednesse that is in vs, although it appeare not.

I confesse also, that originall synne blindeth the spirite, and corrupteth the harte, so

that we are depriued of all that appertaineth to life euerlasting, in so muche as all our naturall giftes, are depraued and defiled: which is the occasion, that wee can not haue a good thought or motion to doe well. Therefore I detest them, which attribute to man any free will, to attaine vnto vertue by, or to prepare our selues to be in the grace of GOD, or to helpe hym to worke, as of our selues, and to further the vertue, whiche is giuen to vs by his holie spirite.

I confesse also, that by the inestimable goodnes of God, Iesus christ was giuen vnto vs for a remedie, to bring vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, hee that was the eternall wisedome of God his father, and of the same substaunce hath put on our flesshe: so that he was made GOD and man in one persone. Whereupon I renounce, and detest all Heresies, which are contrarie to this principle, as of Marcion, Manes, Nestorius, Eutiches, and suche like, and also the fonde phantasies that Seruet, and Swengfeld, went about to bring in, and set vp.

As touching the meane of our Saluation, I confesse that Iesus christ in his death, and in his Resurrection, hath fullie finished, and accom-

accomplished, all that was requisite to abolishe, and put awaie our sinnes, and to reconcile vs to God his Father: and that he hath ouercome Death, and the Deuill, to the intent that wee should inioye the fruite of his victorie: and also that hee hath receiued the holie Ghost in all aboundaunce, for to distribute to euery one of his, accordyng to the measure that he thinketh good.

I confesse therefore, that all our righteousnes, whereby ... are agreable vnto God, and whereon wee must altogether rest, consisteth in the remission of sinnes, which he hath purchased vnto vs by the washyng, whiche wee haue by his bloud, and by that onely sacrifice, whereby hee hath appeased the anger of God toward vs. And I hold it as a detestable presumption, that men should attribute to themselues any merite, to put the least part of their trust therein, to obtaine euerlasting life.

I confesse then that Jesus Christe doeth not onely iustifie vs, by couering all our faultes, and iniquities, but also reneweth vs by his holie spirite, that these two poinctes, can not bee separate, to obtaine pardon for our sinnes, and to bee reformed into an holie life. But because vntill wee departe out of this worlde, there remaine many infirmities, and

vices in vs, in so much that all the good workes, whiche wee doe by the helpe of the holy Ghost, are spotted with some blotte, we must alwaies haue our refuge to the free iustice, whiche proceedeth of the obedience, whiche Iesus Christe hath paied for vs, for asmuche as we are accepted in his name, and that god imputeth not vnto our sinnes.

I confesse that wee are made partakers of Iesus Christ, and of all his benefites by faith in the Gospell, when we are assured certainly of his promises towardes vs, whiche are conteined therein. And because this passeth all our power to obtaine it, therefore I acknowledge, that wee can not haue this faith, but by the spirite of God, whiche is an especiall gift, and is not communicate to any, but to the elette, whiche are predestinate, before the creation of the worlde, to the inheritence of saluation, and that freely, without any respect of their dignitie or vertue.

I confesse also, that wee are iustified by faithe, in asmuche as wee thereby receiue Iesus Christe, who is giuen vs of the father for a mediatour, and in that, that wee are grounded, vpon the promises of the Gospell, whereby God testifieth vnto vs, that he taketh and claimeth vs for his children, as iust, and pure

from

from all spottes, for as muche as our synnes are washed awaie, by the bloud of his soune. Wherefore, I detest the dreames of them, whiche would haue vs to beleeue, that the essenciall iustice of GOD is in vs, not beyng content with that free imputation, and acceptation, whereupon the scripture commaundeth vs onely to staie.

I confesse, that Faithe giueth vs an enteraunce, and accesse to come vnto GOD, and call vpon hym, whiche teacheth vs to call vpon hym with assuraunce to bee heard, accordyng as bee hath promised vs, and that this honour ought to bee reserued to hym alone, as a soueraine Sacrifice, whereby wee declare, that wee haue, and holde of hym. And although that wee bee vtterly vnworthie, to present our selues before his maiestie, yet hauyng Jesus Christ our mediatour, and aduocate, wee haue sufficient to content our selues withall. Wherefore, I detest that superstition, whiche was imagined to direct men to Sainctes, to the intent that wee should haue them for Patrones, and Aduocates, to praie vnto God for vs.

I confesse, that aswell the trade of Godly life, as the doctrine, & teachyng of faithe, are conteined in the holie Scripture, and that in

all

all perfection, so that it is not lawfull to adde any thyng therevnto, nor to deminishe any thyng therefro. And therfore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faithe thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all thase maners, and fashions to serue God, whiche men haue brought in, without the aucthoritie of the woorde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous yoke, wherewith poore soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage and such like.

I confesse, that the Churche ought to bee gouerned by the Pastours, and Ministers, whiche haue charge to preache the woorde of GOD, and minister the Sacramentes, and that none ought to thrust in them selues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power and supertoritie, consisteth in guidyng them, which are committed vnto them by the word of GOD, so that Jesus Christ remaineth alwaies cheefe Pastour, and onely Maister of

this

this Churche, and wee ought to heare none but his voyce. Therefore I detest the whole order of the Papistrie (whiche thei call the Hierarchie) as a Deuelishe confession, stablished (as it were) in despite of GOD, and to the mockerie, and reproche of all Christian Religion.

I confesse, that beside the preachyng (because of our rudenes and infirmitie) we haue neede of Sacramentes, as of Seales, whiche are to ratifie the promises of God in our hartes: and that there are twoo, whiche are ordeined vnto vs by Jesus Christe: to wit, Baptisme, and the Supper of the Lord, without any mo. The first is, to giue vs entraunce into the Churche: and the seconde is, to retaine vs therein. So I reiect the fiue Sacramentes, whiche the Papistes haue inuented of their owin braine. Albeit that the Sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that they were vnprofitable, except the holy ghost should make them effectuall in vs as instrumentes, to the intent that our faith should not be distract from God and staie vppon creatures. And I confesse that the Sacramentes are depraued, and corrupt, when they are not referred to this ende to seke in Jesus Christ, all that appertaineth

to

to our saluation, and when they are applied to any other vse, then that our faithe thereby should bee wholie confirmed towarde hym. And for asmuche as the promise of adoption, appertaineth to the seede of the faithfull, I confesse, that the Infauntes of the faithfull ought to be receiued into the Church by Baptisme. And herein I detest the errour of the Anabaptistes.

Concerning the Lordes supper, I confesse that it is a testimonie to vs, of the vnitie that we haue with Iesus Christ, for asmuch as he dyed not onely once, and rose againe for vs, but also feedeth and nourisheth vs with his flesh and bloud, that we might bee once with hym, and that his life should be communicate vnto vs. And although he be in heauen, vntill he come to iudge the world, yet I beleue that by the secrete, and incomprehensible vertue of his spirite, he quickeneth our soules with the substaunce of his bodie, and of his bloud.

In effecte I confesse, that as well in the Lordes supper, as in Baptisme, God giueth vs in deede, and accomplisheth fully, that whiche is there figured. But to obtayne so greate a benefite, wee must ioyne the woorde with the signes. Wherefore I detest the abuse, and corruption of the Papistes, whiche

haue

haue taken awaie the chief thyng of the Sacramentes, to witte, the Doctrine whiche should teache vs the right vse, and the fruite that procedeth thereof, and haue made therof Sorceries, and Charmynges.

Also I confesse, that the water, albeit it be a fraile element, yet it doeth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christe Jesus, and of his spirite: and that in the Supper, the bread and wine, are certaine, and infallible pledges, that wee are spiritually nourished with the body and bloud of Jesus Christ: and so I ioyne with the signes, the possession, and the vse of that, whiche is there presented.

And for asmuche as the holy Supper, according as Jesus Christe ordeined it, is our singular, and inestimable treasure, so muche more I detest the Masse, as a moste abhominable Sacrilege, and cursed abhomination, whiche serueth for nothyng els, but to subuert all that Jesus Christe hath left vs, both in that, that they haue made it a sacrifice for the quicke, and for the dead, and also in all other thynges, whiche are cleane contrary to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde gouerned by lawes, and pollicies, that there maie

maie bee meanes to bridle, and represse the disordinate affectiõs of men. As he hath established therefore Kingdomes, Power, and Gouernement, whatsoeuer doeth appertaine to the state of Iustice: so he will bee knowen to bee the aucthour of the same, to the intent that not onely for his sake, wee suffer our superiours to beare rule, but also that wee honour and esteeme them with all reuerence, takyng them for his Lieutenauntes, and officers, whom he hath put in aucthoritie to execute that charge, which is lawfull, and holie. Therefore wee must obeye their lawes, and statutes, paie tributes, taxes, and other dueties, and beare the yoke of subiection willingly, and gladly, if so be that God, who is chiefe gouernour, maie haue his auctoritie reserued wholy in all poinctes: the whiche to doe of his greate mercie, graunt the grace, for Iesus Christes sake. So be it.

A Praier to be saied, before a man begin his worke.

O My Lorde God most mercifull Father and sauiour, seing it hath pleased thee to commaund vs to trauell, that wee maie relieue our neede, we beseech thee of thy grace, so to blesse our labour, that thy blessing maie extend vnto vs, without the whiche we

are

are not able to continue, and that this greate fauour maie bee a witnesse vnto vs, of thy bountifulnesse, and assistaunce, so that therby we may knowe thy fatherly care, that thou hast ouer vs.

Moreouer, O Lorde, we beseche thee, that thou wouldest strengthen vs with thyne holy spirite, that wee may faithfully trauaile in our estate and vocation, without fraude or deceipt, and that wee may endeuour our selues to followe thyne holy ordinaunce, rather then to seeke to satisfie our greedy affection, or desire to gaine. And if it please thee, O Lord, to prosper our labour, giue vs a mynde also to helpe them that haue neede, according to that abilitie, that thou of thy mercy shalt giue vs: and knowyng that all good thynges come of thee, graunt that wee may humble our selues to our neighbors, and not by any meanes lift our selues vp aboue them, whiche haue not receiued so liberall a portion, as of thy mercy thou hast giuen vnto vs. And if it please thee to trie, and exercise vs by greater pouertie, and neede, then our flesh would desire, that thou wouldest yet, O Lorde, graunt vs grace to knowe that thou wilte nourishe vs continually, through thy bountifull liberalitie, that we be not so tempted, that we fall into di-

ſtruſt: but that wee maie pacientlye waite till thou fill vs, not onelye with corporall graces and benefites, but chiefly with thine heauenly and ſpirituall treaſures, to the intent that wee maie alwaies haue more ample occaſion to giue thee thankes, and wholy to reſt vpon thy mercies. Heare vs, O Lord, for thy mercies ſake: through Ieſus Chriſte thy ſonne our Lorde. So be it.

¶ A Praier.

O heauenly Father, God almightie we praie and beſeche thy mercy, willingly to beholde vs thy vnworthie ſeruauntes, that wee maie by the gifte of thy holy ſpirite, feruentlye deſire thy kyngdome: that we may know thy will and worke thereafter: giue vs O Lorde, wiſedome, make vs conſtant, pacient, and ſtrong in thee, keepe vs Lorde from the ſleightie inuaſion of the olde wilie Serpent. Defende vs from the counſailes and curſynges of euill tongues, let thy mightie arme bee our ſhielde againſt all the malignitie of this wicked worlde, remember not oh Lorde our offences, inſtruct and prepare vs to repent, to bee ſorie for our ſynnes, make vs to loue iuſtice, and hate wrong, to doe good, and to abſtaine from all euill, that wee maie bee worthie to bee called

thy

thy children. To thee be honour and glory for euer and euer. Amen.

¶ A Praier.

LOrde harken to our wordes, consider the thoughtes of our hartes, beholde how loude wee crie vnto thee, let our iuste praiers enter into thine eares, which vnfeinedly commeth from our hartes. Heare vs Lord, for we are poore, and destitute of mans helpe, take care for our soules, saue vs thy seruauntes whiche wholy truste in thee: haue mercie vpon vs, oh Lorde, for we wil neuer cease cryng to thee for help, for thou arte milde and more mercifull then any tongue can expresse, and as often as aduersitie assaileth vs, wee will crie and call for helpe vnto thee, wee will call vpon thee in the daie tyme, and in the night our crie shall not be hid from thee (O thou GOD of all heauens) the maker of the waters, and Lorde of all creatures. Heare vs poore sinners callyng vpon thee, and puttyng our whole truste in thy mercie, haue mercie vpon vs, oh Lorde God, for thy manifolde mercies sake, forgiue vs all our offences. Amen.

¶ A Praier to be saied of the child before he studie his lesson. Out of the .xxx. Psalme.

Wherein shall the child addresse his waie? In guiding hym self accordyng to thy word.

Open myne eyes, and I shall knowe the marueiles of thy lawe.

Giue me vnderstandyng, and I shall kepe thy lawe: yea, I shall keepe it with myne whole harte.

O Lorde, whiche art the fountaine of all wisedome and knowledge, seeyng it hath pleased thee, to giue me the meane to bee taught in my youth, for to learne to guide mee godly, and honestly all the course of my like, it may also please thee to lighten myne vnderstandyng, the whiche of it self is blind, that it may comprehende and receiue that doctrine, and learnyng whiche shalbe taught me: it may please thee to strengthen my memorie, to keepe it well: it may please thee also to dispose myne harte willyngly to receiue it, with suche desire as appertaineth: so that by myne ingratitude, the occasiō which thou giuest me, be not lost: that I maie thus doe, it may please thee to powre vpon me thine holy spirit, the spirit I say of all vnderstandyng, truth, iudgement wise-

wisedome and learning, the which may make me able so to profite, that the paines that shal be taken in teachyng me, be not in vaine: and to what studie soeuer I applie my self, make mee, O Lorde, to addresse it vnto the right ende: that is: to knowe thee in our Lorde Iesus Christe, that I may haue full trust of saluation in thy grace, and to serue thee vpright-ly, accordyng to thy pleasure, so that whatsoeuer I learne, it may bee vnto thee as an instrument to helpe mee thereunto. And seyng thou doest promise to giue wisedome to the little and humble ones, and to confounde the proud in the vanitie of their wittes, and likewise to make thy self knowen to them that be of an vpright harte, and also to blinde the vngodly and wicked, I beseeche thee to fashion mee vnto true humilitie, so that I maye bee taught first to be obedient vnto thee, and next vnto my superiours, whom thou hast appointed ouer me: Further, that it maie please thee to dispose mine hart vnfeinedly to seeke thee, and to forsake all euill and filthy lustes of the flesh: and that in this sorte I may now prepare my self, to serue thee once in that staie, whiche it shall please thee to appoinct for me, when I shall come to age.

Out of the xxv. Psalme.

The Lorde reueileth his secretes vnto them that feare hym, and maketh them to knowe his aliaunce.

The Confession of the Christian faith.

I Beleeue and confesse 2 my Lorde God eternall, infinite, vnmeasureble, incomprehensible, and inuisible, one 2 in substance & three 4 in persone, Father, Sonne & holy Ghoste, who by his almightie 5 power and wisdome, hath not onely of 6 nothyng created heauen, yearth, and all thynges therein conteined, and man after his owne 7 Image, that he might in him 8 be glorified, but also by his 9 fatherly prouidence gouerneth, maintaineth, and preserueth the same, accordyng 10 to the purpose of his wil.

I beleue also and confesse, Iesus 11 Christ the onely sauiour and Messias, who beyng equall with 12 God, made him self of no reputatiō: but tooke on him the shape of a seruaūt, and became 13 man in al thinges like vnto vs (except synne) to 14 assure vs of mercie and forgiuenesse. For when through our 15 father Adams transgression, we were become children of perdition, there was no meanes to bryng vs from that yoke of sinne and damnation, 1 but onely Iesus Christ our Lord, who

giuyng

1.Rom.10.b
2.Gen.17.b.
Psalm 36.a.
30.a.
3.Genes.1.a
Ephe.4.a.
4.Gen.1.d.
1.Thon.3.b.
Math.3.d.
Ind.28.d.
5.Heb.1.
Prouer.8.e.
6.Gen.1.a.
Iere.32.b.
Psalm.33.e.
7.Gen.1.d.
Ephe.4.a.
Coloss.3.b.
8.1.Cor.6.
Thon.17.a.
Prouer.16.a
9.Math.6.d
Luke.17.e.
1.Peter.5.c.
Philip.4.a.
10.Ephe.1.b.
Math.1.d.
Actes.1.b.
11.Tit.1.d.
12.1.Thon.1.c
Philip.2.a.
13.Tim.3.d.
1.Thon.5.d.
Rom.9.b.
14.Heb.2.d.
Philip.2.a.
15.Ro.8.f.g.
5.Gen.3.d.
Rom.5.d.

gluyng vs that by 2 grace, which was his by nature made vs through faith (the 3 children of GOD, who when that fulnesse 4 of tyme was come, was cõceiued by the power of the 5 holy ghost, borne of the virgine Marie, according to the flesh, and 6preached in yearth the Gospell of saluation, till at length by tyranny of the 7 Priestes, he was giltlesse condemned vnder Poncius Pilate, then President of Iewrie, and most slaunderously hanged on the Crosse betweene two theues, as a notorious trespasser, where takyng vppon hym the 8 punishment of our synnes, he deliuered vs from the curse of the lawe.

1. Actes. 4. b.
1. Pet. 2. a.
Esay. 28. d.
Rom. 9. g.
2. Ihon. 1. b.
Heb. 1. c.
Rom. 1. a.
Psalm. 2. c.
3. Gala. 3. d.
Rom. 8. c.
Ihon. 1. d.
Ephe. 1. a.
4. Gala. 4. a.
Actes. 2. c.
5. Esay. 7. b.
Luke. 1. a.
6. Act. 10. f.
Rom. 1. a.
7. Ihon. 6. c.
11. f. g. 12. c.
Math. 22. b.
and. 17. b.
Luke. 23. e.
Esay. 53. c.
8. Gala. 3. b.

And for asmuche as he beeyng onely God, could not feele Death, neither beeyng onely man, could ouercome death, he ioyned both together, and suffered his humanitie to bee punished with moste cruell death: feelyng in hym self the anger and seuere iudgement of God, euen as if he had been in extreme tormentes of 1 Hell, and therefore cried with a loude voice, my God, my God, why hast thou forsaken mee? Thus of his free mercy without compulsion, he offered vp hym self as the onely Sacrifice to pourge the sinnes of al the worlde, so that all other sacrifices for synne are blasphemous, and derogate from the suffi-

1. Actes. 2.
1. Pet. 2. d.
Esay. 53. c.
2. Psal. 22.
Math. 27. c.
3. Esay. 53.
Heb. 9. c. x.
Gala. 1. a.
Rom. 4. d.
and. 5. b.
1. Ihon. 1.

cience herof: the whiche death, albeit it did
Celo.1.c. sufficiently 4reconcile vs to God, yet the scriptures commonly do attribute our regeneration
Rom.x.b. to this 5resurrection. For as by 6risyng
Pet.1 a. again from the graue the third day, he 7 con-
Mat.28.b. quered death, euen so the victory of our faithe
Actes.10.f. standeth in his resurrection, & therfore with-
1 Cor.15.g out the one, wee can not feele the benefite of
Cor.13.b. the other. For as by his death 8 Synne was
Rom.4.b. taken away, so our righteousnesse was restored by his resurrection. And because he would
Ephe.4.d. 9accomplishe all thinges, and take possession
Ihon.14.c. for vs in his kyngdome, he 10 ascended into
Ephe.2.b. heauen, to inlarge that same kingdom, by the
Mat.16.d. aboundaunt power of his spirite: By whom
Luke.4.g. wee are moste assured of his 11 continuall 12
Actes.2.b. intercession towards God the Father for vs.
1 Cor.15.b.
Lu.24.g. And although he bee in 13 heauen as touch-
Ihon.14.b. yng his corporall presence, where the Fa-
Actes.2.a. ther hath now set hym at his 14 right hande,
Rom.8.g. committyng vnto hym the administration of
Heb.9.f. 15 all thynges, as well in heauen aboue, as in
Ihon.3.c. yearth beneath, yet is he 16 present with vs
Act.1.c. his members, euen to the ende of the worlde,
Ephe.5.c. in preseruyng and gouernyng vs with his ef-
Col.3.a. fectuall power and grace, who (when all thin-
Rom.8.g. ges 17 are fulfilled, whiche God hath spoken
Heb.1.a. by the mouthe of all his Prophetes since the
Ephe.1.d worlde
Phil.2.b.
Coloss.2.c.
Mat.28.d.
Act.1.b.
Actes.3.c.

worlde began) will come in the same 18 visible forme, in the whiche he ascended with an vnspeakable 19 maiestie, power, and compa-
ny, to separate the Lambes from the Gotes: the elect frō the reprobates. So that 20 none whether he be aliue then, or dead before shall escape his iudgement.

Moreouer, I beleue and confesse the holy Ghost 21 God equall with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all truthe, perswading most assuredly in our 22 conscience, that we be the children of God, brethren to Iesus Christe, and felowe heires with hym of life euerlasting, yet notwithstanding, it is not sufficient to beleue that God is omnipotent, and mercifull, that Christ hath made satisfaction, or that the holy Ghost hath his power and effect, except we doe 23 applie the same benefites to our selues, whiche are Gods elect.

I beleue therfore and confesse one 24 holy Churche, whiche as 25 members of Iesus Christ the only head 26 thereof, 27 consent in faith, hope & charitie, vsyng the gifres of God whether thei be temporall or spiritual, to the profite and furtherance of the same, whiche Churche is not 28 seen to mans eye, but onely knowen to God, who of the lost sonnes of

18. Ma 2
Phil. 3. e.
19. Mar.
Actes. 10
1. Cor. 1
1. Thes.
20. Mat.
1. Ihon.
1. Peter.
1. Cor. 6
Ihon. 1
Actes. 1
21. Rom
Gala. 4
22. Ab
23. Tho
24. Ma.
Ihon. 1
Ephe. 5
Rom. 8
Cant.
25. Ep
Colos.
1 Cor.
26. Ep
27. Ep
Phil. 3
Colos
28. A
and 4
Rom.
1. Cor
Ephe
29. R

Adam, hath ordeined some as 29 vesselles of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due tyme, hee 30 calleth to integritie of life, and godly conuersation, to make them a glorious Churche in hym selfe. But that Churche whiche is 31 visible and seen to the eye, hath foure tokens and markes, whereby it may bee knowen: First, the 32 woorde of God, contcined in the olde and newe testament, whiche as it is aboue the authoritie of the same Churche, and onely sufficient to instruct vs in all thynges concernyng saluation: so is it left for all degrees of men to read and vnderstande. For without this word neither Churche, Counsaile, or decree, can establishe any point touchyng saluation. The seconde is the holy 5 Sacramentes, to witte of Baptisme and the Lordes Supper, whiche Sacramentes Christe hath left vnto vs, as holy signes, & seales of Gods promises. For as by Baptisme once receiued, is signified that we (as well infauntes, as others of age and discretion) beyng straungers from God, by originall synne, are receiued into his familie and congregation, with full assuraunce that although this roote of sinne lye hid in vs, yet to the elect it shall not bee imputed: so the

2 Supper declareth that God 3 as a most pro- 2.1.Co
uident father, doth not only feede our bodies, 2.Thes
but also spiritually nourisheth our Soules, 3.Heb.
with 4 the graces & benefites of Jesus Christ 4.Mat
(whiche the Scripture calleth eatyng of his Luke.
flesh, and drinking of his blond, neither must
we in 5 in the administration of these sacra-
mentes, followe mans phantasie, but as Christ
hym self hath ordeined, so must they bee minis-
tered, and by suche as by * ordinarie vocation Leuit.
are therevnto called. Therefore, whosoeuer
reserueth and worshippeth the sacramentes,
or contrariwise contemneth them in tyme
and place, procureth to hym self damnation.
The third marke of this Churche, is Eccle-
siasticall discipline, whiche standeth in admo-
nition, and correction of faultes. The finall
ende whereof is Excommunication, by the
consent of the Church * determined, if the of- Eccle
fender be obstinate. And besides this Eccle-
siasticall discipline, I knowledge to belong
to this Church a politique * Magistrate: who 1.Co
ministereth to euery man iustice, defendyng
the good, and punishyng the euill. To whom
we must render honour and obedience in all Rom.
thynges, whiche are not 1 contrarie to the Sap.6
worde of God. And as 2 Moyses, Ezechias, Titus
Josias, and other godly Rulers purged the 1.Pet
Churche

Church of God from superfluous and Idolatrie, so the defence of Christes Church appertaineth to the Christian Magistrates, against all Idolaters and Heretikes, as Papistes, Anabaptistes, with suche like limmes of Antichrist, to roote out all 3 doctrine of Deuils and mẽ, as ỹ Masse, Purgatorie, *Limbus Patrũ*, prayer to Sainctes, and for the dead, free will, distinction of meates, apparell, and daies, vowes of single life, presence at Idols seruice, mans merites, with suche like, which drawe vs from the societie of christes church, wherin standeth 4 onely remission of synnes purchased by Christes bloud, to all them that beleue, whether they be Iewes or Gẽtiles, and lead vs to vaine confidence in creatures, and trust in our own imaginations. The punishment wherof, although God oftentimes differeth in this life, yet after the generall 6 resurrection, when our soules and bodies shall arise again to immortalitie, thei shalbe 7 damned to vnquencheble fire, and then we whiche haue forsaken all mans wisedome, to cleaue vnto Christe, shall heare that ioyfull voyce: come 8 ye blessed of my Father, inherite the kyngdome prepared for you from the beginnyng of the world, and so shall goe triumphyng with hym in 9 body and soule, to remaine euer-

euerlastingly in glory, where we shal see god
10 face to face, and shall no more neede to in-
struct one an other, for we 11 shall know him
from the highest to the lowest: to whom with
the sonne and the holy Ghost, be all praise ho-
nour, and glory, now and euer. So be it.

x.2.T
1hon.
Esay.
xi.i.C
1.tho
lere.
Heb.

¶ A forme of praier to God the Father, the Sonne, and the holy Ghost.

ALmighty and euerliuing God, the eternall father of our Lord Iesus Christ, whiche of thy vnmeasurable goodnesse hast opened thy self vnto vs, and with a loude voyce hast saied of thy sonne Iesus Christ our Lord, heare him: O maker and preseruer of all thinges, with thy coeternall sonne our Lord Iesus Christ, whiche remaineth with thee, and was manifested at Ierusalem, and with thy holy spirit, which was poured vpō the Apostles: O wise God, mercifull iudge and mighty lord, which hast saied: as truely as I liue, I will not the death of a synner, but rather that he should conuerte and amende: whiche also hast saied: call vpon me in the daye of thy trouble, and I will deliuer thee: haue mercy vpon vs for Iesus christes sake, whom thou wouldest of thy marueilous and incomprehensible counsaile, should be made for vs a slain sacrifice, media-

tour

tour, reconciler, and peace maker, to the ende that thou mightest shewe thy exceding great wrath against sinne, and thy inestimable mercie towardes mankinde. Sanctifie and illuminate our hartes and soules, with thy holie spirite, that wee maie truely beleeue in thee, call vpon thee, be thankefull vnto thee, and obedient to thy holy will. Defende, gouerne, and cherishe thy Churche as thou hast promised, saying: this is my couenaunt that I haue made with them: my spirite which is in thee, and my woorde whiche I haue putte in thy mouthe, shall not departe from the mouth of thy seede for euer. Preserue those kingdomes and common weales, whiche giue harbour to thy people, and maintaine the Ministrie of thy holy woorde, and Gospell, that the kyngdome of thy sonne Jesus Christ may increase and shine throughout all the worlde.

¶ *A Praier to God the sonne.*

O Jesus Christ, sonne of the euerliuing God, crucified for vs, and raised also from the dead, & now raigning at the right hand of the father, that thou maiest giue giftes vnto men, whiche hast saied, come vnto me all ye that labour and be heauy laden, and I will refreshe you: haue mercy vpon vs, and pray for vs vnto the eternal father: sanctifie &

gouerne

gouerne vs with thy holy spirite, helpe & succour vs in al our necessities, as thou hast promised, saiyng: I will not leaue you cõfortles.

¶ *A Praier to God the holy Ghost.*

O God holy spirite, poured vppon the Apostles, which wast promised vs by the sonne of GOD our redeemer, to kindle in vs a true knowledge and inuocation to GOD, as it is written, I will poure vppon you the spirite of grace and compassion: make to arise in our hartes a true feare of God, and a true faithe and knowledge of the mercie, whiche the eternall father of our lord Iesus Christ, hath promised vnto vs for his sonnes sake. Bee our comforter in all counsailes and daungers: Illuminate our vnderstandyng, and fill our hartes with newe affectes, and spirituall motions, and renewe vs bothe in soule and bodie, that wee maie dye to synne, and liue to righteousnes, and so in true obedience may praise the father of our Lorde Iesus Christe, and his sonne our redeemer, and thee also our comforter euerlastingly.

¶ *You may also forme your praier to the holy Ghost in this sorte.*

O Holy and blessed spirite, together with the Father and the Sonne our true and euerliuyng GOD, full of maiestie and power

power, whiche with thy heauenly inspiracion, quickeuest the myndes of those that afore were deade in synne, makest ioyfull the hartes of the faithfull penitent, bringest into the way of truth all such as haue erred, and gone astraie, comfortest the soules of suche as hunger and thirst after righteousnesse, and plenteously enrichest those with diuers giftes whiche aske them in Jesus Christes name: purifie our hartes (wee beseeche thee) and inflame them with the fire of thy loue: Repleniſhe them with thy heauenly benefites, and spirituall blessynges, that they may bee made meete temples for thee: lead vs into all truth, whiche art the onely fountayne of truthe, and mortifie in vs what soeuer proceedeth not of thee. Arme vs against the crafty assaultes of subtile Sathan, against the craftie assaultes of the wicked worlde, and against the synfull lustes of the filthy flesh, that we being indued with grace from aboue: by the holy inspiration, may walke forwardes in newnes of life, in holines and righteousnesse, all the daies of our life.

FINIS.

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